

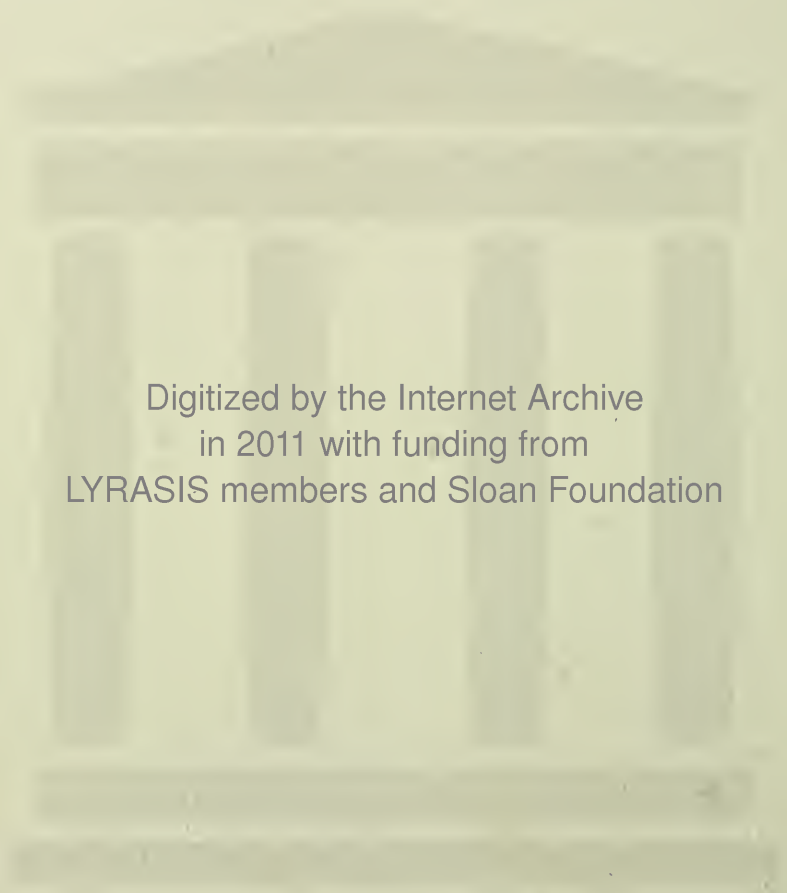
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THE ISSUE OF BIBLICAL INERRANCY IN DEFINITION AND DEFENSE

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INTRODUCTION

The past decade of intensive discussion over Biblical inerrancy has left this evangelical debate still largely unresolved. That it is primarily a discussion among evangelicals is evident. Liberal theologians have become so convinced of Biblical fallibility that inerrancy can no longer be equated with any form of inspiration in their theology. Writing about European theology in particular, Henry states,

On the Continent even the most conservative New Testament scholars tend to make concessions to biblical criticism not characteristic of American fundamentalism. No faculty member of the university related seminaries champions an inerrant Scripture.¹

Helmut Thielicke, the famed Hamburg pastor and theologian, is an example of those who are willing to make such concessions. For all of his warmth and interest toward the American fundamentalists while on an American tour, he was nevertheless unable to give a conservative answer to the question put to him: "Are there errors in the Bible?"² Expressing his surprise at the question he explains he had never heard it put in this form and was familiar with it at most in the history of theology as it was put forth in the seventeenth and eighteenth centuries.³ With reference to the Bible's historical "errors" Thielicke remarks, "I could have enormously embarrassed my esteemed interlocutor by enumerating some very simple historical facts."⁴

One would have wished, for the sake of discussion, that some erroneous "historical facts" had been produced on this occasion. But to Thielicke the case was closed and needed no further discussion.

To Evangelicals who have rejected the Neo-orthodox compromise on Scripture, the question of inerrancy still remains. For some time now the Evangelical Theological Society has been under pressure concerning this issue. Speaking to a meeting of the Society, Payne said:

Several times during the past year I have received critical inquiries as to what the Evangelical Theological Society means by saying, 'The Bible is. . .inerrant' in its doctrinal affirmation; the not so veiled suggestion of the inquirers was that if the E. T. S. would only adopt a more latitudinarian interpretation of inerrancy it could retrieve some of its errant colleagues.⁵

Some, with Hubbard, prefer not to use the term, feeling it may be misunderstood. Commenting on the Wenham Conference of June 1966 in an alumni news letter of Fuller Seminary Hubbard says:

It seemed to be the consensus of the participants that our emphasis today should be on the authority and trustworthiness of Scripture without necessarily using the word inerrancy, which for some conveys a somewhat mathematical precision and often forces us to be defensive.⁶

That the term "inerrancy" can be misunderstood is evident. It therefore needs to be carefully defined and explained. To avoid the use of a legitimate term does not resolve an issue. If the Bible is authoritative and trustworthy it must be also an inerrant communication from God. Preus has well stated:

The inerrancy and the authority of Scripture are inseparably related. This fact has been consistently recognized by Reformation theologians who have often included inerrancy and authority under the rubric of infallibility. . . . An erring authority for all Christian doctrine (like an erring Word of God) is an impossible and impractical contradictio in adjecto.⁷

What needs to be recognized is that the term "inerrancy," rather than simply being a "shibboleth" (as it has been called)⁸ by which evangelicals should be separated from non-evangelicals, is an essential term to describe this doctrine of Christianity. A Bible that is fallible is a Bible that is not inspired. A Bible that is inspired is a Bible that is infallible.⁹ The truth of the Christian faith stands or falls with the doctrine of inerrancy.

As has been already observed, much of the confusion about inerrancy among evangelicals rests in the problem of a suitable definition. Simple definitions can be given: "The Bible possesses the quality of freedom from error"; "In all their teachings the Scriptures are in perfect accord with the truth." Such statements are correct in themselves but are insufficient to a full appreciation of inerrancy and do not explain the phenomena of Scripture in this regard.

Simple definitions do not resolve major issues dividing evangelicals. Is it possible for a person to hold to a doctrine of infallibility while questioning the Mosaic authorship of the Pentateuch or questioning the historicity of Adam? Some would answer in the affirmative.¹⁰ Others would categorically deny such a possibility.¹¹ Is it possible to have an authoritative Scripture if the Bible is only partially inspired? Were the sources used by the Biblical writers always reliable? These and similar questions are being debated by evangelicals who claim belief in inerrancy.

To ascertain the meaning of this doctrine several factors must be investigated. On what basis is inerrancy to be regarded as a doctrine? What qualifications must be recognized in a definition in view of the phenomena of Scripture? What constituents are necessarily included in the idea of Biblical inerrancy?

THE BASIS OF BIBLICAL INERRANCY

If Scripture contains the communication of God to man, it can be logically inferred that its contents will reflect the nature of God. Both the nature of God and the character of Christ are at stake in our view of the Bible.

The Nature of God

If the Bible is the Word of God but is not completely true, it must be either because God was deliberately lying or because He was ignorant of the facts. Neither of these alternatives is acceptable to the Christian. Deceit and ignorance are not characteristics of God. To associate such attributes with His Word would be equally devastating. Thus Archer states:

The original manuscripts of the Biblical books must have been free from all mistakes, or else they could not have been truly inspired by the God of truth in whom is no darkness at all. God could never have inspired a human author of Scripture to write anything erroneous or false.¹²

The Scriptures repeatedly affirm the veracity of God (I John 1:5). He is a God of truth and light. If the Bible is His Word, it must reflect His attributes.

The Words of Christ

In a polemic against inerrancy Stevick states that, "Even to make the affirmation of Biblical inerrancy is philosophically perilous."¹³ In support of his statement he claims that to maintain that a body of historical literature is inerrant--that it cannot be mistaken--implies a knowledge of all the facts. Any argument about the presence of errors lies in the scientific arena where any categorical statement of infallibility is out of place. To dare to affirm categorically the inerrancy of the Bible is to lay claim to omniscience.¹⁴

If Stevick is correct, his attack would completely discredit the writers of Scripture. According to Grant, "It is everywhere taken for granted that Scripture is trustworthy, infallible and inerrant. . . . No New Testament writer would ever dream of questioning a statement contained in the Old Testament."¹⁵ But is Stevick correct in his assertion? Is it "philosophically perilous" to affirm Biblical errancy? Is not anyone who believes that he is competent to make the judgment that there is actual error in the original manuscripts of the Bible setting himself up in the position of God? When anyone claims there are errors in Scripture, he is doing so in the face of express statements of the Bible which assert the contrary. Jesus Christ says, "The Scripture cannot be broken."

Stevick might well take cognizance of the fact that his challenge to inerrancy can be followed with a counter-challenge. As Pinnock has observed, "Until the interpreter is omniscient and all the evidence comes in, it is impossible to press the theory of 'inductive errancy.'"¹⁶

But if Stevick desires an omniscient witness to inerrancy, he may have one. The God-Man, Jesus Christ, has given such a witness.

The witness of Christ is clearly in evidence in Scripture. Christ's resurrection testimony can be found in Luke 24. Luke 16:17 declares that the Bible is true to the smallest letter and Matthew 5:17 tells us the Jewish canon is accurate to the jot and tittle. There can be no doubt but that Christ taught verbal inspiration. Harris observes:

Jesus' whole attitude to the Old Testament is one of complete acceptance. He believed its prophecies and cited its miracles. He accepted the Mosaic authorship of the Pentateuch, the reality of Adam and Eve, of Jonah, of Noah.¹⁷

Lightner, in elaborating on Jesus' use of the Old Testament, explains that Jesus not only applied this inerrancy to matters of ethics and morals but to matters of history and geography as well. His teaching of inerrancy and infallibility applies both to revelational and non-revelational matters, to that which the writer only knew through special divine revelation and to that which was already known as matters of history.¹⁸

And lest there be a retreat to the argument that the original autographs, though they may be inspired, are nevertheless unavailable to us, Wenger reminds us, "It was the Old Testament almost exactly as we have it, which our Lord knew, and which he assured us was the infallible truth of God."¹⁹

Thus, the facts of Scripture obligate us to choose between an acceptance of Christ as the Son of God who believed in an inerrant Bible or an acceptance of a view that Christ was not omniscient and the Bible cannot be accepted as inerrant. We really have no alternative but to choose between the two.

The basis to any belief in inerrancy must therefore ever be kept in the forefront. Nothing less than the character of God and the Person of Christ are involved. And any definition of inerrancy must take into account the attributes of God and the statements of Christ to ascertain the type of inerrancy to be held.

QUALIFICATIONS IN A DEFINITION OF BIBLICAL INERRANCY

Perhaps the most perplexing problem of Biblical infallibility lies in the determination of what inerrancy involves and what it does not involve. Critics, formulating their own criteria,

have judged the Scriptures by them and found the Bible wanting. But is this arbitrary conception of inerrancy valid?

To formulate a definition of inerrancy it would seem mandatory that the phenomena of Scripture be allowed to explain its own assertions. The phenomena of Scripture can aid us in determining more precisely what the exact nature of the text is which inspiration has secured. And if Jesus believed in inerrancy, His statements should be sufficient definition of the type of inerrancy to be held. In the light of the Scriptural phenomena, several factors should be recognized.

Verbal Exactness of New Testament Quotations
from the Old is Not Necessary for Inerrancy

The New Testament writers frequently quote loosely and without verbal exactness from the Old Testament. Undoubtedly many of the quotations were from memory and were indirect. Often the quotations were made according to the Old Testament sense only or were simply allusions to the Old. By paraphrasing their quotations, it is not difficult to understand why changes in the use of pronouns or prepositions would appear.

Several reasons can be given for such methods of quotation. Buswell notes that the reading public of the Bible times would easily understand that most quotations were free renderings given from memory. The difficulty of referring to passages in the bulky scrolls, and the scarcity of these scrolls is evident.²⁰

Furthermore, we must recognize that the New Testament writers had to translate their quotations. The meaning of the original text is not always best conveyed in a very literal translation. When the Septuagint was used, we understand that, while the New Testament writers were not attributing inspiration to this version, they were nevertheless inspired to quote those texts as they did.

Roger Nicole makes this further observation. The New Testament writers did not have the same rules for quotations as are enforced today in words of scientific character. There were no quotation marks, no ellipsis marks, no brackets to indicate editorial comments and no footnote references to differentiate quotations from various sources.²¹

The important point to be recognized concerning these quotations is that they were made for a purpose and this purpose does not always require exact precision. The quotations (or allusions) are a true representation of what the Old Testament writer had intended.

Figures of Speech Employed by Biblical Writers
Do Not Contradict Inerrancy

That Scripture employs figures of speech is recognized by all. Common are such examples as meiosis (Gal. 5:14), hyperbole (Matt. 2:3), synecdoche (Gal. 1:16), personification (Gal. 3:8), metonymy (Rom. 3:30), etc. Figurative language is part of normal literary form and cannot be considered errant language. It expresses truth and meaning in its own particular way.

Some have asserted that Scripture, by rounding numbers and employing hyperbole or metaphors, is not concerned about precision of fact and in this sense is subject to error. This, Preus asserts, misunderstands the intention of Biblical language, for figurative language is precisely the mode of expression which the sacred writers' purposes demand.²² So long as the language of Scripture accurately represents the author's meaning and is not misleading or unfactual when claiming to deal with facts, it meets the requirements of inerrant communication.

There may be times when it is difficult to determine whether language is to be understood as literal or figurative. Proper hermeneutical principles must come into play on such occasions and in most instances the author's thoughts can be discerned. It has been common for some modern writers to disregard normal hermeneutical laws by regarding certain events of Scripture as myths or parables. In this way, Thielicke asserts that the virgin birth is merely expressing the thought of Christ's superhuman character and does not express the thought of a biological miracle.²³ In other words, the account may be "literally" false while it is "spiritually" true and necessary. Such a treatment of Scripture destroys its historical character. Scripture does not present material as historical or factual when in truth it is only "spiritual" in nature.

It is possible, of course, to have a real event portrayed in figurative language. Isaiah 14 and Ezekiel 28 may be examples. But Packer reminds us that there is a world of difference between recognizing that a real event may be symbolically portrayed, and arguing, as some non-evangelicals do, that because an event is symbolically portrayed, it need not be regarded as a real event at all. We do injustice to Scripture when we turn narratives which purpose to record actual events into mere symbols of human experience at our will.²⁴

Figures of speech therefore should be regarded as proper vehicles of communication. Their use in Scripture in no way jeopardizes infallibility. They yield truth and meaning in their own particular way.

Biblical Standards of Historiography Need Not Conform
to Modern Standards for Inerrancy

Many aspects of Biblical historiography have remained unchanged in modern practice. If a writer of Scripture quotes from any particular source with approval and judges it to be

true, we assume that it is true. Similarly, when the writers describe events that have taken place, we assume the events are a part of true history. Whether they are written in the language of a reporter (e.g. Acts 27-28), or in a manner accommodating the understanding of less cultured people (e.g. anthropomorphic and figurative expressions) is irrelevant. The important thing is that they report accurately what has taken place as an event of history.

It should be recognized that the Biblical authors, following the accepted procedure of their day, did not record matters of chronology and genealogy in a way we may expect today. As Preus observes, Scripture often spreads out time for the sake of symmetry or harmony, and genealogies often omit many generations. Hysteron proteron is often employed and also prolepsis (John 17:4; 13:31).²⁵ But incompleteness does not suggest error where there is a purposeful selection and elimination of details. It is imperative therefore that the writer's perspective and purpose be kept in mind when evaluating his historical accuracy.

The Language of Scientific Empiricism Need Not Be
Employed in Scripture for Inerrancy

It is unfair to the writers of Scripture to conclude that their language of simple observation must be judged by standards of scientifically precise language. It was not their intention in such instances to provide scientific explanations of things. They were employing the language of description and as such it was suitable for their purpose.

We need not therefore conclude that the writer who speaks of "four corners of the earth" (Rev. 7:1), is teaching that the earth is in the shape of a cube. Similarly the fact that bats are classified with birds (Lev. 11:19) or that the hare and the coney "chew the cud" (Lev. 11:5-6) implies no suggestion of error. These classifications were not intended to be scientific.

The proper hermeneutical approach should always endeavor to understand the intent of the writer. In this way, as Payne observes, we will find the writers accommodating. Accommodating, not in the sense of "explaining away" but of recognizing actual contemporary and cultural meanings, as opposed to those less historically valid interpretations that might be dictated by our 20th century observation.²⁶

One point of caution needs to be added. While the Biblical writers were not seeking to speak in modern scientific language, we should not conclude that they were unable to make statements of scientific import. On this point more will be said later.²⁷ Suffice it to say now that each statement of scientific significance must be seen in its own context and interpreted in the light of valid hermeneutical principles.

The phenomena of Scripture therefore forbid us to place arbitrary connotations upon our definition of inerrancy. Christ and His apostles recognized both the infallibility and veracity of the Scriptures while being aware of communicative modes of their day.

CONSTITUENTS TO A DEFINITION OF BIBLICAL INERRANCY

There are certain constituents necessary to a definition of inerrancy without which belief in this doctrine would become meaningless. Qualifications were necessarily discussed to ensure that the Scriptures are judged from valid criteria. But if infallibility is to express belief in a Bible that is wholly trustworthy and reliable, then certain integrants cannot be excluded from a definition.

Inerrancy Applies Equally to all Parts of Scripture

The word "plenary" has been commonly used by Evangelicals to describe their view of inspiration. Its use has expressed the idea that Scripture is inspired in all parts including not only doctrinal portions but those also which relate to geography, history and chronology. That such a view is in harmony with the Biblical authors themselves is evident. The New Testament writers refer equally to ethical teaching (Heb. 12:5; Gal. 6:7) and to historical teaching (Heb. 11:4, 5, 7) as authoritative teaching. Quite frequently doctrinal and historical matters are so related to one another that to question the historical aspect is to question the doctrinal value as well. The miraculous deliverance of Israel from Egypt in the Exodus loses its doctrinal value when denied historically. A God who could do no miracles then is not a God to be trusted for miracles later.

A deviation from plenary inspiration can be found in the misuse of the idea of "progressive revelation." While it is evident that God's revelation came gradually and built upon previous revelation, it is incorrect to suggest that the early revelation was less inspired or even contradictory to the final revelation. Carnell is therefore out of order to suggest that later revelation was a "correction" to the previous revelation and was "an abrogation of whatever was imperfect in the earlier stages."²⁸ Payne, in rejecting such interpretive methods, states that "when any lower stage is considered rectifiable, it thereby ceases to be God-breathed; and to speak of revelation's 'progress' becomes a misnomer."²⁹

Another deviation from plenary inerrancy is found in the view which limits inerrancy to "revelational" matters found in Scripture and denies it to other matters. Fuller thus maintains that if the doctrinal verses of the Bible explicitly teach only the inerrancy of revelational matters--matters that make men wise unto salvation--and if the phenomena bear this out, loyalty to Biblical authority demands that we define inerrancy accordingly.³⁰ In further explanation and defense of this view, Fuller states that when the doctrinal verses teach or imply inerrancy, it is always in connection with revelational knowledge, not in connection with knowledge which makes a man wise to botany, meteorology, cosmology or paleontology, i.e., to knowledge which is non-revelational simply because it is readily accessible to men.³¹

By retreating to such a view of Scripture, Fuller has relegated to himself an impossible task. To assure the Bible of its authority he must be able to develop a new kind of "red letter" edition which will distinguish the doctrinal or essential from the non-revelational and non-essential. Is he able to assume the position of a judge to differentiate between matters of importance and matters of error?

Such a "partial inspiration" view denies the unitary nature of the Bible. Does not everything in Scripture at least indirectly pertain to doctrine (II Tim. 3:16)? Are not relatively minute details of Old Testament history regarded as factually true as the major events? On what basis could we deny the destruction of Sodom and Gomorrah while considering the faith of Abraham a "revelatory" matter? In view of the fact that difficulties are found not only in "minor" matters but also in vital areas (e.g. the harmonization of the resurrection appearances), what guarantee do we have that any part of Scripture is inerrant? The problems related to a belief in inerrancy for revelational matters only is "both arbitrary and impossible to apply."³²

An example of the difficulties encountered when one differentiates between the revelational and non-revelational can be found in trying to interpret the creation account. Genesis 2:7 states, "And the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life; and man became a living soul." The fact that God created man would appear to be obviously "revelational." Young maintains that this verse also teaches an instant creation of man. As Young explains, the Hebrew behind "a living soul" in Genesis 2:7 is nephesh hayah. The same words are found in Genesis 1:21 and 1:24. There they are translated "living creature." The words mean "animate" or "alive." It was at this point that the inanimate clay became alive.³³

Now the question arises: Is it possible that the teaching of creation is "revelational" but the teaching of instant creation is non-revelational and in error? Would not instant creation be a part of the Bible's teaching that wrongly pretends to make a man "wise unto paleontology"? Can the Christian follow evolutionary theorists who say man came gradually out of development from the brute, and should the Christian "give up the immediate-creation theory out of respect for paleontology."³⁴ It is obvious how arbitrary and impossible the maintenance of a view of "revelational" and "non-revelational" Scripture becomes. The words of Harrison are well taken when he says,

Evidence is lacking in the statements of Scripture for the notion that the Word is a product of a division of labour, God working with the writers on doctrinal matters and leaving them to their own wisdom on historical matters.³⁵

To those who feel that denial of inerrancy for "non-revelational" Scripture is a way out of the problems related to belief in an infallible Scripture, the words of Payne are also apropos:

Those therefore who feel that the only teachings that the Holy Spirit wishes to convey through Scripture are such teachings as concern faith and morals, would exhibit greater candor by frankly denying Biblical inerrancy (and plenary inspiration). . . .³⁶

Inerrancy Applies to the Autographa of Scripture

It should go without saying that if holy men of God spoke from God as they were borne by the Holy Spirit then only what they spoke under the Spirit's superintendence is inspired.

Each copy of what they spoke would not be "God-breathed" as was the original so that inerrancy of transmission is not to be expected.

Of course, we do not possess the originals which could be examined to establish or disclaim inerrancy. Some have therefore assumed that the whole issue of inerrancy of the autographa is practically irrelevant even if it is doctrinally important.³⁷ Such an assumption disregards the divine origin of Scripture as described in II Peter 1:20-21. It makes a great difference as to whether a document was right at the start but was slightly miscopied and whether it was wrong from its beginning. A document wrong from the beginning would make textual criticism a fruitless exercise. There would be no value in working back to such an original.

But do not copyist errors negate the importance of infallible autographa? They certainly would if the transmission of the Biblical text corrupted it beyond recognition. But the evidence is against such a perverted text. Archer observes that a careful study of the variants of the various earliest manuscripts reveals that none of them affects a single doctrine of Scripture.³⁸ With reference to the two copies of Isaiah discovered in Qumran Cave 1 near the Dead Sea in 1947 (dated a thousand years earlier than the oldest dated manuscript previously known) Archer further states:

They proved to be word for word identical with our standard Hebrew Bible in more than 95 per cent of the text. The 5 per cent of variation consisted chiefly of obvious slips of the pen and variations in spelling.³⁹

Transmission with such accuracy and care should leave no room for denial of the authority of Scripture. The message of an inerrant autograph has not been lost.

Inerrancy Applies to the Very Words of Scripture

A belief in the inerrancy of Scripture necessitates belief in verbal inspiration. Words are the normal symbols of our thoughts and are necessary to communication. If the Bible is the communication of God to man, the precise content of that communication must be determined from the meaning of the words. Pinnock correctly observes that the very existence of revealed truth calls for the creation of an infallible Scripture to preserve and conserve it. It is verbal inspiration which assures us that the truth we possess is valid, having been effectively communicated to us by God.⁴⁰ In the succinct words of Packer, "If the words were not wholly God's, then their teaching would not be wholly God's."⁴¹

A philosophy of language has been advocated which denies that human language can express absolute truth.⁴² If this were true, of course inerrancy would be impossible. Such a theory, if consistently held, would deny the truth-value from all human assertions--including the ones made by the advocate of the theory. It would also deny the infallibility of Christ. Did He not speak human words and were they not truth when He spoke them?

Jesus' own use of the Scriptures demonstrates both His belief in the adequacy of human language to express eternal truth and the verbal inspiration of the Bible. When Jesus said, "I

am the God of Abraham, and the God of Isaac, and the God of Jacob. . ." (Matt. 22:23-33), He relied upon the present tense of the verb translated "I am" for support of His teaching of the resurrection. He quoted from Exodus 3:6 where God said to Moses, four hundred years after Abraham had died, that He was at that time Abraham's God.

A similar example of Christ's reliance upon verbal exactness is found in Matthew 22:43-45. In dispute with the Pharisees about the character of Messiah, Jesus builds His case from the one word "Lord" as used in Psalm 110.

Inspired words, therefore, are not only fully capable of communicating divine truth to man, but are also necessary constituents to the doctrine of Biblical inerrancy.

Inerrancy Applies to the Complete Trustworthiness of Scriptural Teaching

It has already been made evident in this study that there are many factors involved when formulating a definition of Biblical inerrancy. Permeating all these factors, however, must be the one dominating factor--an inerrant Bible is a reliable Bible. It is a Bible that is incapable of deception. It will not be proven false or mistaken. It is a Bible that is completely trustworthy in all that it teaches.

Obviously the application of sound hermeneutical principles is of paramount importance. Scripture should not be criticized because of misinterpretations. It should be judged only on what is clearly taught. But once we have determined the socially designated meaning of a given portion or expression, the fact of Biblical inerrancy requires our loyalty to the truths signified. The natural sense of Scripture will not deceive the reader. Fiction will not be presented as if it were history. Miracles described as such will not be mere natural occurrences.

Such a view is quite different from one which simply holds to inerrancy in the writing and not the teaching of Scripture. The latter view calls into question the trustworthiness of any portion of the Bible drawn from existing documents, even though it was accurately recorded. Carnell, apparently subscribing to this view says:

. . . even if it could be shown that the Chronicles are not entirely compatible with other Old Testament histories, the doctrine of Biblical inerrancy would not be demolished. Orthodoxy would simply shift its conception of the thing signified. Just as the inspired author of Job gives an infallible account of what Eliphaz said, so the inspired author of Chronicles gives an infallible account of what was said in the public registers and genealogical lists.⁴³

What Carnell is actually saying is that even though a statement appears in Scripture as a fact of history or chronology we have no grounds for believing it to be true. We may have an inerrant record but we cannot be as sure we have a trustworthy one. In view of the fact that a large amount of Scripture is drawn from written and oral sources, Biblical authority is practically

surrendered in Carnell's view. To maintain a reliable Bible that is trustworthy in its teachings one must concur with Archer when he says:

Whatever Scripture asserts to have been historically true, regardless of the intermediate source of the information, must be understood as trustworthy and reliable. It makes no essential difference whether the source was written or oral. . . ; in either case the Holy Spirit eliminated mistakes and insured the inscripturation only of truth. . . . There is no need to resort to a theory of mistakes copied out in the original autographs and to do so endangers the authoritativeness of Scripture as a whole.⁴⁴

There is another view of inerrancy which is equally as destructive of the complete trustworthiness of Scripture. It is the principle that revelational purpose determines revelational content.

It is readily acknowledged that the first purpose of Scripture is to lead men into a saving faith in Christ (John 20:30-31). But, observes Preus, to say that Scripture is inerrant only to the extent that it achieves its soteriological purpose is a misleading position if it is made to be identical with inerrancy or confused with it. How does Scripture achieve this soteriological purpose? By cognitive language. By presenting facts, by telling a history.⁴⁵

It is evident that some evangelicals have carried the principle of revelational purpose to an unwarranted extreme--an extreme which nullifies other valid principles of interpretation.

On the principle of purpose, Bube questions the Mosaic authorship of the Pentateuch. The authors of the New Testament who speak of Moses' commands, Bube says, were concerned with communicating the revelational content of the words and their purpose did not include comments on scholarly questions of authorship.⁴⁶ Similarly Bube questions Adam's uniqueness as the first man, saying Paul's words in Romans 5 may be taken as a revelational presentation of the truth of God inherent in the Genesis account without necessarily giving sanction to the literal historicity of the details of that account.⁴⁷

To justify such an interpretation, Bube must first be able to show how Adam can be taken symbolically in an otherwise literal and historical context. He must also be able to justify a symbolical interpretation in view of the fact that Hebrew history taught and accepted the historicity of Adam. It would be nothing short of deceit for Paul to speak of Adam symbolically while he was aware that his readers would understand him to be speaking historically.

The extent to which the principle of revelational purpose can be misused is amazing. Eckelmann by this principle disregards other rules of interpretation applicable in Genesis 2:7 and maintains that man has a long continuous history which can be traced back over several million years to primitive manlike animals. Man gradually developed mentally, culturally and spiritually. We can no longer talk of the creation of man in the sense early nineteenth century people did.⁴⁸

The interpretations of Bube and Eckelmann cannot be justified in the light of other hermeneutical principles. A more serious view of Scripture's trustworthiness is necessary. Statements relative to science are not necessarily outside of God's purpose in Scripture. Woolley rightly notes, "A great many statements in the realm of natural science are to be found in the Bible, and they are true statements."⁴⁹ The principle of revelational purpose must never be allowed to deny Biblical history or integrity.

CONCLUSION

The importance of the doctrine of inerrancy as well as the confusion surrounding the subject make the study a necessary one. Evangelical clarifications of the subject become especially necessary in view of Liberal and Neo-Orthodox deviations from Biblical authority.

The deductive approach to inerrancy was considered basic to the view. The doctrine should be believed because Jesus taught it and because the Bible everywhere teaches it. The inductive approach can be misleading. We do not have all the facts nor do we always adequately understand them. We lack in knowledge of all the possible explanations of the facts and our minds may be conditioned from our studies so we dare not trust our own judgment on these matters. We must be careful therefore to base our belief in inerrancy on deductions from Scripture.

This is not to suggest that an inductive approach will contradict infallibility. The phenomena of Scripture of themselves will not err in defining inerrancy. They will be in harmony with the deductive approach. But all too frequently those who speak of inerrancy according to the phenomena of Scripture have interpreted (or rather misinterpreted) the phenomena to their own choosing. They apply a hermeneutic which does not accurately determine what the Biblical writers had in mind. Hermeneutics, as Payne has stated, can become a cloak for the denial of the inerrancy of Scripture.⁵⁰

One final thought must be added. Important as the doctrine of inerrancy may be, it cannot guarantee the orthodoxy of the Church or the person who affirms it. As Piepkorn notes, Orthodox Jews (in the case of the Old Testament), the Roman Catholic integralists, the neo-calvinist and postfundamentalist groups in the National Association of Evangelicals, the bulk of the organized membership of the Holiness and Pentecostal movements, the Seventh-day Adventists and Jehovah's Witnesses all affirm the inerrancy of the Sacred Scriptures.⁵¹

But while Piepkorn is right in stating that belief in inerrancy does not guarantee orthodoxy, he is wrong in suggesting that it is therefore unimportant.⁵² Inerrancy neither guarantees adherence to Scriptural teaching in general nor that a valid hermeneutic will be followed in interpreting it. But without inerrancy the whole foundation of Scripture crumbles and theology loses its moorings. The modern state of Liberalism and Neo-Orthodoxy attests to this.

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PREACHING THE RESURRECTION THEN AND NOW

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We live in a world of continual ferment in politics, economics, morality and theology. The modern church seems to suffer from a self-induced schizophrenia resulting from her desire to be accepted in the suprarational world of pagan empiricism while yet paying some form of lip service to the historic creeds and dogmas of traditional Christianity. Bowing at the altar of organizational union, she has sacrificed much of New Testament truth to receive the pottage of status recognition from a kosmos which seriously doubts the necessity of her existence.

Reaction against the bodily resurrection of Jesus Christ has echoed through the hollow halls of skepticism for centuries. From ancient Gnosticism to contemporary demythologizing the mind of man has refused to acknowledge the action of an omnipotent God in manipulating the events of history. Every conceivable attempt at naturalistic explanation has been offered in an effort to set aside the obvious regarding the resurrection of Jesus Christ. But facts still are stubborn things and history has a way of abiding. Furthermore, man has yet to find a satisfactory solution for the problem of life and death which consistently confronts him, and it is precisely to this problem that the doctrine of the resurrection addresses itself.

There are those, of course, who have remained faithful to the Biblical account of resurrection and preach it even today. Unfortunately, their preaching of Christ's conquest over death is often relegated to Easter and funerals when the glorious theme of resurrection should ring throughout the pulpit year. As Craig reminds us, "...the doctrine of the Resurrection is not just one among others, but the keystone of the sublime arch which rides from heaven to earth and earth to heaven, so that its subtraction would involve the collapse of the structure."¹

The word "resurrection" is a comprehensive term bearing reference not only to the miraculous exit of Christ from the tomb of Joseph, but also to the final resurrection of righteous and wicked in the future eschaton. The concern of this present study is to examine the relevance of the preaching of the resurrection of Christ to contemporary life and theology. It is assumed that the New Testament account of our Lord's resurrection is accurate history and that His resurrection lays a pattern in form and hope for the resurrection of the believer. For such preaching the church has excellent precedent in its early history.

A truly Biblical preacher in any age must ask himself four basic questions concerning his ministry of exposition. The first relates to the exegesis of the text itself as he deals with the question, "What does this passage say?" Secondly, he raises the hermeneutical question, "What does this passage mean?" When these two questions have been honestly answered the preacher is ready to ask the third, "What is the relevance of this passage to my life and the lives of my people?" Finally, translating fact, interpretation and application into communication he decides, "How can I best proclaim this truth to others?"

The Apostles were Biblical preachers within the revelational frame of reference available to them. They were sincerely concerned with the reality of the resurrection event and its relationship to Old Testament scripture. Their interpretation was conditioned by their direct relationship with the risen Lord and the crisis reception of the Holy Spirit at Pentecost. The relevance of the resurrection to their time was so obvious that it saturated their ministry. Backus says that "to preach the Gospel was, for the apostles, to preach the resurrection of Jesus Christ."² This they did, and in so doing, laid a foundation for every honest homiletician who follows in their train.

THE APOSTOLIC RECORD OF THE RESURRECTION

"Belief in the resurrection was the foundation stone, as it were, of the Christian community which came together again after the death of Christ. There was no opposition between belief and fact, because belief is built on fact."³ The apparent glory of the apostolic preaching of the resurrection was its simplicity. These men lived so close to the event that its historicity literally formed their words as they communicated both the fact and its meaning. Apostolic preaching was personal in application; "Unto you first God, having raised up his Son Jesus, sent him to bless you in turning away every one of you from his iniquities" (Acts 3:26, emphasis mine). This verse is an example of the pressing relationship between God and man which the apostles recognized in the empty tomb and living Lord.

Basic Elements of the Apostolic Gospel

The resurrection was not, to the Apostles, an isolated event. It was rather a crowning seal to the whole unified revelation of God's redemptive plan carried out in Christ. H.T. Kerr identifies five distinct but inseparable elements in Apostolic preaching:

1. The prophetic proclamation of the coming Messiah.
2. The earthly life of Christ.
3. The death of Christ.
4. The resurrection of Christ.
5. The repentance of sinful man necessary for participation in God's redemptive process.⁴

The faith which resulted from this kind of kerygma was faith in the fact and meaning of the resurrection. It was through this faith that the early church experienced such phenomenal

growth. "Death and resurrection" echoed and reechoed across the sun-baked plains of Judea and Galilee, traversed the Mediterranean to penetrate Hellenistic culture across Asia Minor, and found its way to the Eternal City carried by these Spirit-filled men who had "seen the Lord." Weatherspoon speaks of this flaming evangel in Sent Forth to Preach:

It is a notable fact that although all the elements of the message were never in a single sermon the Cross and the Risen Living Christ were never absent. They are at the center of all Peter's preaching in Jerusalem (Acts 2:22-32; 3:14; 4:10; 10:45-49); and basic to the teaching and counsel of his later life is this: 'By his great mercy we have been born anew to a living hope through the resurrection of Jesus Christ from the dead' (I Pet. 1:3, RSV).⁵

The Centrality of the Resurrection in Apostolic Preaching

According to Tenney, "Twelve major addresses, covering the period from the day of Pentecost (c. A.D. 30) to the close of Paul's Caesarean imprisonment (c. A.D. 60), represent the progress of the gospel from Jerusalem to Rome," and "in each stage of presentation the place of the resurrection is constant; it is never deprecated or ignored but occupies a prominent place."⁶ Though the earliest Apostolic preaching was to Jews, the resurrection did not lose its centrality as the message of grace was extended to the Gentile world. Witness as examples Peter's address to Cornelius at Caesarea (Acts 10:34-43) or Paul's apologetic in Athens (Acts 17:16-32).

The greater volume of the New Testament, however, does not consist of sermonic material but rather epistles, both theological and personal. Since it is a reasonable assumption that these men would write the same basic kerygma which characterized their preaching, one can note the significance of the resurrection as it appears in the letters of all the New Testament writers. (Note: Any mention of the four gospels is omitted since their historical record of the resurrection is apparent. Acts has already been mentioned.)

Paul: The classic passage is I Corinthians 15 in which he establishes the resurrection as an integral part of "the gospel" and the Christian faith and then proceeds to build a careful case for the nature of the resurrection body. In studying Paul on the resurrection, however, one ought not to overlook Romans 1:4; 4:24, 25; 6:5-8; 10:9, 10; Colossians 2:12; 3:3, 4; and I Thessalonians 4.

John: It is obvious in studying the Johannine Epistles and the Revelation, that the author assumes the reader's familiarity with his Gospel. Therefore, in his epistles, John's resurrection presentation is simply a recognition of the living Lord. Indeed, the whole concept of "life" so prominent in the epistles, refers the reader back to Him who is "the resurrection and life" (I John 1:1, 2; 5:10-13). Of course, John's reference to resurrection in Revelation is primarily eschatological (20:4-6) although there are clear allusions to the risen Lord in 1:5, 18; and 2:8.

Peter: Peter's emphasis on resurrection is apparent from his sermons in the early chapters of the book of Acts (1:22; 2:31; 4:2). His epistles, however, also bear the imprint of this great doctrine (I Pet. 1:3; 1:21; 3:21). In II Peter there is less explicit testimony, but references to "the everlasting kingdom of our Lord and Saviour Jesus Christ" (1:11) and the promise of his coming (3:8-14) demonstrate that the living Christ is a reality in the author's mind.

James: The practical, ethical content of this epistle does not lend itself to theological discussion on atonement and resurrection. However, even here the careful reader can see an assumption of exaltation ("Lord Jesus Christ of Glory" 2:1) and expectation of parousia (5:7) which exemplify the faith of the Apostle in resurrection.

Jude: Again the fact of the living Lord permeates the writer's thought. "Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." Christ is viewed in the benediction as the Omnipotent Deity who protects the believer (verse 24). Present life and power are dependent upon resurrection.

The Author of Hebrews: Although the writer holds to Pauline authorship of this book, the diversity of opinion on the issue requires a separate mention here. Like Jude and James, the Epistle to the Hebrews assumes a living Lord. However, here there is no casual reference but a carefully detailed theology of the post-ascension ministry of Christ in glory. He is pictured as seated "on the right hand of the majesty on high" (1:3); he has destroyed "him that had the power of death" (2:14); he is a present high priest (4:15); he is the intercessor in the presence of the Father (7:25); he "shall appear the second time" (9:28). In the last chapter there is an explicit reference to resurrection (13:20).

Indeed the resurrection was, as Kerr has observed, "the trumpet note of Apostolic preaching."⁷ Why did this theme so dominate their proclamation? According to Weatherspoon:

They saw triumph in the Resurrection. It was the Resurrection that revealed the triumph of the cross; it proclaimed the Redeemer in the horizon of his glorious Divine Sonship. It proved his power over the last enemy--death. . . . They preached a Christ who was Conqueror, and his face alive and glorious was never absent from a single sermon. All their preaching was in the key of the Resurrection. The decisive battle was already won--the tyrannical power of sin and death was broken and man could now throw off their yoke. . . . Apostolic preaching calls us back to the Cross and Resurrection and Pentecost that we may recover the sense of triumph.⁸

THE CONTEMPORARY RELEVANCE OF THE RESURRECTION

The existential theologians of the day propose that resurrection faith is nothing more than an appreciation of the cross of the Messiah as a saving event. To them history is irrelevant in the construction of a kerygma for the twentieth century. According to Bultmann, "It is impossible to use electric light and the wireless and to avail ourselves of modern medical and surgical

discoveries, and at the same time to believe in the New Testament world of spirits and miracles."⁹ In Bultmann's theology "an historical fact which involves a resurrection from the dead is utterly inconceivable."¹⁰ Man must search through the mythology of Scripture to uncover the supernatural penetration into time. Hence exegesis becomes a process of "demythologizing" the Bible in an effort to allow oneself to be confronted with the existential message of God to man.

Someone has said, however, that history is for the race what memory is for the individual. Biblical preaching is the communication of the meaning of God's hand in history. The redemptive kerygma is grounded in history from Sinai to the parousia and perhaps never so much so as at the time of the empty tomb. Backus reminds us that "any preaching which claims to be a preaching of the Word of the New Testament must aim at more than rehearsing exegetical fine points, more than stimulating imagination by making history vivid, more than convincing people that propositions are correct. Preaching, to be a preaching with the direction of the New Testament, must be a communication to human beings."¹¹ If the Resurrection preaching of the Apostles is to be adopted as a pattern for the late 1960's, six elements must characterize the proclamation of resurrection truth:

Preaching the Resurrection Historically

The most obvious explanation of why the New Testament writers recorded the resurrection events as they did is simply because that is the way it happened. As Luccock says, Christianity must be attached "to its foundations in history in the life, teachings, person, death, and resurrection of Jesus Christ."¹² Preaching the resurrection historically implies a recognition of the record supporting the event. The preacher should deal thoroughly with the New Testament account of bodily resurrection and in so doing acknowledge the empirical evidence offered by the writers and historians:

1. The certainty of the death of Christ.
2. The affirmations of definite interment.
3. The testimony of the empty tomb.
4. The displaced stone and the soldiers' story.
5. The significance of the grave clothes.
6. The physical appearance of the Lord.
7. The rejuvenated life of the disciples.
8. The phenomenal growth of the church.
9. The continual reference to resurrection in New Testament literature.
10. The testimony of centuries of Christian faith.

Dr. Wilbur Smith includes in his apologetic, Therefore Stand, a quote from E.G. Selwyn relative to the historicity of the resurrection: "The fact that Christ rose from the dead on the third day in full continuity of body and soul, and passed into a mode of new relationships with those who knew him on earth—that fact seems as secure as historical evidence could make it."¹³

Preaching the Resurrection Exegetically

Any thorough exposition must be based on exegesis. In proclaiming the resurrection, the preacher must allow the other five elements to rest upon this one as he declares to his hearers what the New Testament says regarding the resurrection. An honest respect for the accuracy and inspiration of the record is essential to Biblical exegesis. Furthermore, preaching should be built upon the total record and not partial proof texts.

Preaching the Resurrection Hermeneutically

Sound interpretation is the child of sound exegesis. Once the preacher has clarified the New Testament record, he is ready to deal with its meaning. Here arises the temptation which has led to allegorizing and "mythologizing" the text. Sound hermeneutical principles must guide the preacher at this point. Surely the resurrection is history but it is more than history. Why does the Scripture provide specific time delineations? Why the varied nature of the appearances? What was the nature of post-resurrection teaching? Is there some significance to the dramatic earthquake and stone moving scene? These are the types of questions facing the interpreter and their number is legion.

Preaching the Resurrection Theologically

If hermeneutics is the child of exegesis it is also the mother of theology. Several major areas of Biblical theology are affected by the New Testament interpretation of the resurrection:

Theology Proper: (Doctrine of God)

Several truths concerning the nature of God are discernible through the resurrection. God is sovereign over the affairs of man (Acts 2:23-24); He omnipotently controls the powers of life and death (Acts 13:30); He has a filial relationship with this One who has been raised (Acts 13:33); and He is working out a redemptive relationship with man (Eph. 1:15-20).

Christology: (Doctrine of The Son)

Inasmuch as Christ is God, the aforementioned characteristics apply also to Him. However, in His specific office as the second member of a Triune Godhead we learn through the resurrection that He is the Son with power (Rom. 1:4); He receives glorification as a result of resurrection (Acts 2:30); He is the object of regenerating faith (Rom. 4:24); in Him we have justification (Rom. 4:25); and He is the eternal Lord (Rev. 1:18).

Soteriology: (Doctrine of Salvation)

The Scriptures do not treat the resurrection merely as an historical fact but also as a present power. Jesus Christ is the "the resurrection and the life" and since He is the life, He is

capable of producing life in others (Jn. 11:24, 25). In Romans Paul proclaims that justification is dependent upon the resurrection (4:25) and that confession of the resurrection is essential to salvation (10:9, 10). Resurrection is inseparably connected with baptism in both the spiritual reality and the physical symbol (Rom. 6:4-10). Resurrection is not to be divorced from atonement for together they demonstrate the crisis of God's redemptive act. The eternal quality of the believer's salvation is assured by the present ministry of Christ which is a result of the resurrection (Rom. 8:31-34).

Paul also demonstrated the relevance of the resurrection to Christian living as his challenge in I Corinthians 15:58 plainly declares. Beginning with the word, "therefore," he links the Christian's service to the vast truths of resurrection and parousia. "The power of His resurrection" for Paul, is an identification of the believer with his Lord.

Eschatology: (Doctrine of Last Things)

Since the resurrection of Christ is the pattern for the resurrection of the believers yet to come, the eschatological nature of resurrection is obvious. God's redemptive process will not be fully realized until every believer possesses a glorified body like unto the body of Christ (Rom. 8:18-25; I Jn. 3:1-3). The consummation of the age is very much tied up with the fact and meaning of resurrection (Jn. 5:28, 29; I Cor. 15:20-28; II Cor. 4:14; Phil. 3:11; I Thess. 4:13, 14; Rev. 20:5, 6).

Preaching the Resurrection Practically

Faith in the work of God is always practical and none the less so in relation to the resurrection. One of the most relevant passages on sanctification in the entire New Testament is Romans 6 and it literally abounds with reference to the resurrection. Since the Colossians had been "raised with Christ," they were to "seek those things which are above" (Col. 3:1).

. . . Let your preaching ring with resurrection, as did the Apostles' and that not only on Easter morning, but whenever you seek to encounter sin and despair and death in the human heart. . . . But always as you preach it, remember so to preach it that you do not obscure this inmost paradox of Christianity: faith in Him who raised up Jesus from the dead and gave Him glory gives us victory and life; but the victory and life it gives for our mortal days is the power to die daily in the image of Christ's death, that at the last we may be found alive in Him. . . .¹⁴

Preaching the Resurrection Evangelistically

The "evangel" has always had as its purpose the securing of commitment to Jesus Christ. In his introduction to the great resurrection discourse of I Corinthians 15, Paul plainly indicates that the Corinthians were saved by faith in that body of truth about the Saviour in which the

resurrection holds a prominent place. The Apostle John declares that his writings concerning the life, death, and resurrection of Christ were "written that ye might believe. . .and have life through his name" (Jn. 20:31). The preacher today will only be true to his calling as a proclaimer of good news insofar as he communicates the truth of the risen Lord as the object of faith and the power of life.

Resurrection preaching today, when cast in the mold of the Apostles' witness will secure similar results. There will still be those of the Sadducees, Epicureans and Stoics who will think anyone peculiar who sets forth Jesus and the resurrection. Festus will still consider the resurrection preacher a madman confused in his own metaphysical mysticism. But the attitudes of men cannot change the truth--He is risen, as He said. "At a time when a large segment of Christendom looks upon the resurrection merely as an historical event in the remote past, it is imperative that the Christian church and the individual Christian make crystal clear the relevance of Christ's resurrection to the bewildered world. . . ." ¹⁵ Preaching the resurrection is an essential quality of evangelical ministry--now, as then.

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THE GREEK ALTAR IN THE NEW TESTAMENT AND INTER-TESTAMENTAL PERIODS

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In Acts 17:23 is to be found the only use in the New Testament of the word, bōmos, that common Greek term used in the religious world of the New Testament and earlier times for the high built altar of burnt offering upon which heathen sacrifices were performed. The bōmos in Acts 17 is an altar of the Greeks at Athens.

In the discussion of Acts 17:23, commentaries on Acts generally have little or nothing to say about the scarce use of bōmos in the New Testament, although sometimes¹ they give information about the existence of pagan altars dedicated to unknown gods. In connection with the concept of altar in general, the Theological Dictionary of the New Testament by Kittel discusses thusiastērion at length but has little to say about bōmos.²

What is the background of, and evidence for, the usage of bōmos in relationship to thusiastērion? An analysis of the single occurrence of the word, bōmos, in the New Testament in comparison with the usage of the word in earlier Greek literature of the Old Testament and in the Apocryphal books of I and II Maccabees and Sirach,³ as well as in selective, contemporary Greek literature of the Jewish writers, Philo and Josephus, and in the writings of the Apostolic Fathers in the period subsequent to the New Testament, is the subject of this study.

BŌMOS IN THE SEPTUAGINT TRANSLATION OF THE HEBREW OLD TESTAMENT

It is to be observed that there are many references in the New Testament to two kinds of Jewish altars, the altar of burnt offering located outside the tabernacle or temple and the incense altar situated inside the sacred sanctuary, both of which are exclusively designated by thusiastērion, never by bōmos. What is the reason for this selectivity? An historical glance back into the inter-testamental period will give light as to the viewpoint and resultant usage of the New Testament in regard to this important religious concept of altar.

In the Septuagint, where some distinctions can be observed as to the use of words for altar, the basic terms to be observed are the Hebrew mizbeah and bamah and the Greek bōmos and thusiastērion.

In consideration of the usage of bōmos and bamah, etymological theories⁴ as to whether the two words are linguistically connected or not will not help in accounting for the fact that the Septuagint uses bōmos to translate bamah inasmuch as the Greek translation of the Old Testament: (1) also uses bōmos to translate mizbeah; and (2) seems to use bōmos more strictly for heathen altars or those perverted altars of Israel than does the Hebrew Old Testament in its use of bamah.⁵

In the Septuagint, generally speaking, bōmos, when it is a translation for mizbeah, refers to pagan altars, such as those of the Amorites, Hittites, etc. (Ex. 34:13; Deut. 7:5, and 12:3), those of Balak and Balaam (Num. 23:1, 2, 4, 14, 29, 30) and the altars of Baal (Jer. 11:13). There is an interesting variation in Joshua 22:10-34 where bōmos is used, not for a pagan altar, but for one built by the two and one-half tribes at the Jordan and which Israel thought to be perverted. Although the Hebrew throughout this section uses mizbeah for altar, the Septuagint, when the context is speaking of the altar of the Lord, uses thusiastērion (Josh. 22:19, 28, 29): but, when the statements clearly refer to what Israel thought was a perverted or schismatic altar, it uses bōmos (Josh. 22:10, 11, 16, 23, 26, 34). Evidently the Septuagint, in the light of a Hellenistic culture, felt more strongly than the Hebrew in its earlier setting the need for distinguishing, by use of terms, the true altar of the Lord from that of a counterfeit.

In the Septuagint there are only seven examples of bōmos being used as a translation for bamah, all of which are references to pagan places of worship, whether of those locations at which heathen themselves worshipped (as Moab, LXX Jer. 31:35 [Heb. Jer. 48:35]; Isa. 15:2, 16:12) or where apostate Israel falsely worshipped (the high places of Aven, Hosea 10:8; and those of Baal or Tophet in the valley of the son of Hinnom (Jer. 7:31, 32; LXX Jer. 39:35 [Heb. Jer. 32:35]). The expression in the seventh instance is peculiar, the patriarch Isaac being associated with pagan worship by the phrase, "the bōmoi of Isaac" (Amos 7:9). Here the people of God with whom the Lord had made covenant are connected directly in terminology with the false worship of pagan bōmoi.

The Septuagint uses another main Greek word for altar, thusiastērion in single instances for massebah (standing stone, Hosea 3:4), madbah (Biblical Aramaic in Ezra 7:17; LXX II Es. 7:17), bamah (the high places of II Chron. 14:4 [5]), and once possibly for na'ah (Ps. 82 [83]:12),⁶ but often for mizbeah in which numbers of times the true altars of the Lord are indicated (as, Gen. 8:20; 12:7; Exod. 17:15; Lev. 1:5; Josh. 9:27; Judges 6:24; I Sam. 2:33; I Kings 1:50; II Kings 23:9; Ps. 25 [26]:6, etc.), while in some cases thusiastērion is used for pagan altars (such as, the altars of Baal, Judges 6:25, 28, 30; I Kings 16:32; 18:26; II Kings 11:18; II Chron. 23:17; 33:3; 34:4; and the altar at Bethel beside which Jereboam stood, I Kings 13:1). II Chronicles 14:3-5 (2-4) presents an interesting variation on the usage of thusiastērion, for here both the altars (mizghoth, verse 3) of the strange gods, as well as the high places (habbamoth, verse 5) in the cities of Judah are ta thusiastēria,⁷ thus in this instance indicating that thusiastēria can serve in the same context both as altars for foreign pagan worship as well as high places at which apostate Israelites worshipped, just as bōmos was used in the same way, as shown above.

In summary, it is clear that quite generally the Septuagint shows a reticence to use bōmos for other than pagan altars, this being true when bōmos is used to translate the Hebrew mizbeah

(except for the altar of witness in Joshua 22), and also when it translates the Hebrew, bamah, for the high places of the heathen or Israelite perverted places of worship. The Septuagint does not have any such strong feeling about thusiastērion, for, in the case when it is used to translate mizbeḡah, it is used many times for the true altar of the Lord, as well as sometimes for the altars and high places of heathen worship.

BŌMOS IN THE APOCRYPHA

Bōmos is not used in the Pseudepigrapha, and in the Apocrypha⁸ only in I and II Maccabees which are to be dated in the last quarter of the second century B.C. and in the first quarter of the first century B.C., respectively,⁹ and in Sirach which was probably written in its original Hebrew form about 180 B.C. and translated into Greek in the last quarter of the 2nd Century B.C.¹⁰

In this Apocryphal literature bōmos is used to indicate pagan altars which were established by the edict of heathen rulers (as Antiochus, I Macc. 1:46) and which were scattered in various parts of Palestine, as at Modin (I Macc. 2:23-26) and at other places (I Macc. 2:45), including altars in the land of the Philistines (I Macc. 5:68).

A sharp contrast between the pagan bōmos and the Jewish thusiastērion is seen in the description of the Maccabean revolt against enforced idolatry on Israel in that the altar of the Lord at Jerusalem is called thusiastērion while those located in various parts of Judah are called bōmoi (I Macc. 1:54); and further the alien bōmoi which they had torn down at the temple area in Jerusalem the Maccabees replaced with a new thusiastērion (II Macc. 10:2, 3). Another instance where a sharp contrast is made occurs when heathen sacrifice is described as being made on a seemingly smaller pagan bōmos¹¹ which was located on the top of the thusiastērion of the Lord (I Macc. 1:59).

However, in this Apocryphal literature, although thusiastērion is generally used to indicate the altar of the Lord at Jerusalem (I Macc. 1:54; 1:59; II Macc. 10:3), sometimes the bōmos is used for the true altar of the Lord, as in the case when it is the burnt offering altar at the temple in Jerusalem at the time both of the triumph of Judas Maccabaeus (II Macc. 2:19) and of the downfall of that crafty high priest, Menelaus who had desecrated the altar (II Macc. 13:8).¹² In Sirach 50 reference made to the altar at Jerusalem at which the high priest, Simeon, served is both bōmos (lines 12 and 14) and thusiastērion (lines 11 and 15), this being, of course, poetic literature where variation of expression for an object might be expected.

In conclusion, in the Apocryphal literature, bōmos, although still generally being the word to depict pagan altars while thusiastērion is often the true altar of the Lord, now, on infrequent occasions, is used for the true altar of the Lord at Jerusalem.

BŌMOS IN THE NEW TESTAMENT AND APOSTOLIC FATHERS

In contrast to the single use of bōmos in Acts 17:23 the New Testament in rather frequent usage employs thusiastērion exclusively for the true altar of the Lord, whether it be reference

to the burnt offering altar in front of the tabernacle or temple (as in Matt. 5:23, 24; Luke 11:51; Rom. 11:3) or, less frequently, to the altar of incense within the sanctuary (Luke 1:11; Rev. 8:3, etc.).¹³

In the Apostolic Fathers there is hardly any reference to altars at all, and when they are mentioned they are only pagan ones or those of the Old Testament Scriptures, since by this time the Jewish temple and altar at Jerusalem had been destroyed. Actually bōmos occurs only once in this group of writings of the Fathers and that in connection with the altar of the sun at Heliopolis, Egypt (I Clem. 25:4).¹⁴ On the other hand, thusiastērion is used in reference to the altar of God at which the Old Testament priests served (I Clem. 32:2) and metaphorically to the spiritual altar of the Lord through which God's people are bound together (Ignatius, To the Magnesians 7:2).

Thus, it is clear, from what little evidence there is, that bōmos in the New Testament and Apostolic Fathers was thought to be only rightly and strictly reserved for reference to pagan altars, and further, by inference that the bōmos was unfit to be used for a true altar of the Lord, since thusiastērion, employed considerably in this literature, is used exclusively for such a true altar.

BŌMOS IN PHILO AND JOSEPHUS

Philo

For comparison with the usage of bōmos in the New Testament and Apostolic Fathers it is well to examine the Greek writings of the generally contemporaneous Jewish authors, Philo and Josephus.¹⁵

Philo, the Alexandrian Jew, departs from the general pattern of the Septuagint and Apocryphal literature and from the strict usage of the New Testament and Apostolic Fathers by employing bōmos quite frequently for the true altar of the Lord that stood before the Old Testament tabernacle (Sacrifice of Abel and Cain 137, 138; On Drunkenness 129, 130; Moses II, 150, 152; Special Laws I, 125, 147; Special Laws II, 162).¹⁶ He even speaks of this altar of the Lord as ho hieros bōmos, the sacred bōmos (Special Laws I, 254). As a matter of fact, the bōmos for Philo can be either the open air altar or the golden incense one (Special Laws I, 273 where using this same term he writes of these two distinct altars). It is but seldom that Philo, who, for the most part, is writing a philosophical and allegorical interpretation of parts of the Pentateuch, has occasion to employ bōmos for pagan altars (as he does in Moses I, 287,¹⁷ or even for the perverted altars of Israel (such as he does when he refers to Israel's calf worship in the wilderness, Moses II, 270).

In addition, Philo occasionally uses thusiastērion for the true altar of burnt offering (Special Laws I, 291, 285)¹⁸ and sometimes for the incense altar (On Drunkenness, 127).¹⁹ Evidence that Philo is quite conscious of his employing bōmos for the same altar which the Septuagint translates by thusiastērion is seen in Moses II, 196, when he says, "The great bōmos in the open court he [Moses] usually (eiōthe) calls by a name which means thusiastērion," an indication that he realizes that his usage runs counter to that of the Septuagint at this point.

In summary, although Philo can and does use thusiastērion a few times for the true burnt offering altar of the Lord (as does the New Testament), more often he employs bōmos for this designation, reserving thusiastērion for the incense altar (when he infrequently refers to this object), a designation which the New Testament, as noted above, occasionally makes. Further, he fails to show any concern, or even realization, that by his use of bōmos, quite different from that of the Septuagint, he might be contributing to any perversion of the worship of the Lord.

Josephus

Josephus, the Palestinian Jew, of priestly ancestry, engulfed in the political as well as religious ferment of his time, shows the same tendency, as Philo, to use bōmos in a way at variance with that employed by the Septuagint, Apocrypha, and especially that of the New Testament and Apostolic Fathers.

Being an historian, Josephus, of course, deals more at length with historical events not only of the Old Testament but also of the inter-testamental and contemporary periods as well, feeling free in such history to use bōmos for pagan altars such as those of Balak (in Numbers, Ant. 4:113), the altars at Modin (Ant. 12:270) and elsewhere in Palestine which, in the Maccabean period, Mattathias destroyed (Ant. 12:278), and also the pagan altars in the Roman Empire dedicated to the Emperor Gaius (Ant. 18:258).

For Josephus bōmos is also appropriate for the perverted or schismatic²⁰ altars of Israel, as exemplified by the altar of witness at the Jordan²¹ (Ant. 5:100, 101, 104), the altars of Jereboam²² about which Abijah castigates Jereboam and his army (Ant. 8:279) and the Jewish altar at Heliopolis, Egypt (Wars 7:428).

However, in addition, Josephus employs bōmos for the true altar of the Lord, exemplified by the ones erected by the patriarchs and other of God's Old Testament people, such as by Abraham as he entered Canaan (Ant. 1:157) and as he went to Moriah with Isaac (Ant. 1:224, 227, 228); by Moses on his victory over the Amalekites²³ (Ant. 3:60); and by David at the threshing floor of Oronnas, the Jebusite (Ant. 7:329). Also he uses bōmos for the true altar at the temple during the inter-testamental times (Wars 1:39; Ant. 13:372, 373; Wars 1:437).

Josephus' feeling of indifference as to whether bōmos is to be used for a pagan or true altar is seen even more distinctly in examining his deliberately mixed usage of bōmos and thusiastērion, either using the two terms interchangeably for the same altar, as in each of the cases of the altar of Jereboam at Bethel (Ant. 8:230), of Elijah on Carmel (Ant. 8:341), and of that altar at Jerusalem to which Manasses, brother of the high priest was forbidden to approach (Ant. 11:308, 9);²⁴ or in departing from any unified picture of thusiastērion as the true altar of the Lord, the one for burnt offering and incense, as seen in the New Testament, and frequently observed also in the Septuagint, by making the bōmos in Jerusalem in the Maccabean times²⁵ in a peculiar identification, the golden incense altar in distinction from the burnt offering altar which, although he at other times calls it bōmos, now calls it thusiastērion²⁶ (Ant. 12:250; 12:318, 9).²⁷

CONCLUSIONS AS TO THE USAGE OF BŌMOI

Some basic reasons which suggest themselves as to why the Septuagint and books in the Apocrypha generally avoid the use of bōmos for the true altar of the Lord are, in the first place, that since the Hellenistic culture and religious ideas, spread particularly as a result of the activities of Alexander the Great, were permeating much of the known world, it is most plausible to conclude that devout Jews and especially the translators of the Septuagint who, if we believe Philo's story, were selected by the high priest at Jerusalem,²⁸ being exposed to this Hellenistic culture, would resist anything, especially such a concept associated with pagan worship as bōmos, which might possibly indicate a perversion of the worship of the true God.

Furthermore, the Jews of these Hellenistic times were surely conscious of the fact that altars called bōmoi often were dedicated to pagan gods, whether individually or collectively,²⁹ and must have felt that the very use of the word, bōmos, for the true altar of the Lord might suggest recognition of such gods.

That the Septuagint particularly was conscious of this matter of upholding the pure worship of the Lord is seen also in its sparing use of another word used in worship, hieros, and even then not using it for the Hebrew Ḳodeš and Ḳados. It has been observed on this point:

This reserve of the LXX in respect of hieros is striking and eloquent. . . . The LXX translators felt strongly the pagan and cultic sense of the term. It was too freighted to allow of its usage as an equivalent of Ḳodeš. On the other hand, the rarer and less definite hagios, with its more fluid meaning, was better adapted to take on a distinctive new sense.³⁰

Although Philo and Josephus show a usage of bōmos far broader than that to be found in the Septuagint and Apocrypha and particularly different from that of the New Testament and Apostolic Fathers, the reasons for this broader usage can be accounted for, in each of the two authors, differently.

In the light of the Hellenistic culture of Alexandria by which Philo could not have helped being influenced, and more particularly, in the light of the Greek philosophical thought in which he was steeped,³¹ it is no wonder that this author thought it proper to couch concepts often in Greek terms used ordinarily by pagan authors and no doubt by citizens of the Greek city of Alexandria,³² and therefore must have thought that it was perfectly in order, even as a Jew, to employ bōmos, the ordinary term to use for the object on which sacrifice was made, for Jewish and pagan altars alike.

Josephus, the Palestinian Jew, writing from a different viewpoint, not as Philo who in active and determined protest against the persecution of the Jews was a part of an embassy to the Roman Emperor,³³ found himself able, as a Jew, to defend his own nation's position and also to work with the Roman government and defend its actions. Therefore, it seems reasonable to suggest that Josephus' indiscriminate use of bōmos, now as a pagan altar, now as a true one of the Lord, and sometimes as an equivalent of thusiastērion with which he interchanges it in referring to the same altar, was done consciously and deliberately,³⁴ as a part of his realiza-

tion of indebtedness to Rome³⁵ and of his accommodations to pagan concepts and ideas, evidently with little or no thought that thereby he might be defiling the true worship of the Lord by using such a term.

The reasons given for the strict usage of bōmos in the Septuagint apply also to the New Testament and Apostolic Fathers. However, in addition, since these Christian writings were influenced by the Septuagint and often quote it, it is to be expected unless other strong forces to the contrary could be shown to have negated this influence, that they would follow the terminology of this Greek translation, especially in important terms, such as bōmos. Furthermore, the New Testament and Apostolic Fathers, in maintaining a true worship of the Lord in opposition to the pagan deities to whom the bōmos often was dedicated, and in realizing that Christ as priest and sacrifice of the true spiritual altar of God is preeminent over all, would naturally guard against using anything, even a term such as bōmos, which might suggest that His position is shared or taken by a pagan god. That the minds of the writers of the New Testament might be concerned with such possible perversion of the true worship of God is made more plausible by the realization that in the general Palestinian area itself, in Central Syria, there was found on or near an altar erected before a Greek temple an inscription, Zeus bōmos, which Moulton and Milligan observe to be an indication of Hellenistic as well as Syrian religious thought of that ancient time.³⁶

The New Testament and Apostolic Fathers could take the Greek term kurios and adapt it to the true worship of God,³⁷ but they could not bring themselves to do such with bōmos, since this latter term, in representing that visible and permanent structure, the altar, involved, in the mind of the average man, a more personal and practical involvement on the part of the individual with the god of that altar to whom he brought sacrifice and with whom he had fellowship.³⁸

Thus, in contrast to the far broader and different usage of Philo and Josephus, and to some extent, of the Apocryphal literature examined regarding bōmos and its relationship to thusiastērion, it is to be seen that the fact that the New Testament follows the Septuagint in regard to the usage of bōmos, and, beyond, exhibits an exclusive strictness in its use of thusiastērion points up again, on the one hand, the definite hostility of the New Testament, even as is exemplified in the Old Testament, to the heathen polytheistic religions and its exclusive adherence, on the other, to the worship of the God of the Scriptures, and further emphasizes the importance it places on the distinctive and proper use of the very words of its own text, as well as upon the theological content of the terms so used.

DOCUMENTATION

1. F. F. Bruce mentions places in Greek literature in which reference is made to altars to unknown or unnamed gods, but doesn't say anything about the absence of the word elsewhere in the New Testament. F. F. Bruce, The Acts of the Apostles, The Greek Text

- (Grand Rapids: Eerdmans, 1952) pp. 335, 6; and F. F. Bruce, Commentary on the Book of Acts, The English Text (Grand Rapids: Eerdmans, 1954), pp. 355, 6. Alford, Lange's Commentary, The Interpreter's Bible, and others give much the same information. H. Alford, The Greek Testament, Vol. II (5th ed., London: Rivingtons, 1865), pp. 195, 6; G. V. Lechler, The Acts of the Apostles in J. P. Lange's, Commentary on the Holy Scriptures (new ed., Grand Rapids: Zondervan, 1960), p. 324; Interpreter's Bible, Vol. IX (New York: Abingdon-Cokesbury Press, 1954), p. 234.
2. Theological Dictionary of the New Testament, ed. by G. Kittel, and tr. and ed. by G. W. Bromiley, Vols. I and III (Grand Rapids, Mich.: Eerdmans Publishing Co., 1964-65), "thuō."
 3. Bōmos does not occur in other of the Apocryphal and Pseudepigraphical books.
 4. See W. F. Albright, Archaeology and the Religion of Israel (4th ed.; Baltimore: The Johns Hopkins Press, 1956), p. 202, and W. H. Mare, A Study of the Greek Altar in Classical Greek Literature, (Philadelphia, Pa.: Ph.D. dissertation, University of Pennsylvania, 1962), Chapter II.
 5. The Hebrew, bamah, the high place, is frequently used for a heathen or pagan high place of worship, but it is also used as a place of worship of the Lord as in the times of Samuel (I Sam. 9:12, 25; 10:5, 13), David (I Chron. 21:29), and Solomon (II Chron. 1:3, 13). F. Brown, S. R. Driver and C. A. Briggs, A Hebrew and English Lexicon of the Old Testament (Oxford: at the Clarendon Press, 1952), "bamah."
 6. There is a variation in the textual evidence here; either thusiastērion or hagiastērion. See Alfred Rahlfs, ed., Septuaginta Vol. II (3rd ed.; Stuttgart: Privileg Wurt. Bibelanstalt, for the American Bible Society, New York, 1949) on Psalm 82:13.
 7. The words, "high places," (habbamoth) in II Chronicles 14:3 are translated ta hupsēla.
 8. See E. Hatch and H. A. Redpath, A Concordance to the Septuagint, Vol. I (Graz-Austria: Akademische Druck--U. Verlagsanstalt, 1954), "bōmos."
 9. R. H. Charles, ed., The Apocrypha and Pseudepigrapha of the Old Testament, Vol. I (Oxford: at the Clarendon Press, 1913), pp. 60, 128, 129.
 0. Charles, op. cit., Vol. I, p. 293.
 1. That the bōmos could be of moderate, or even of a size small enough to carry see Mare, op. cit., pp. 33, 34.
 2. Of course in this latter instance it is possible that the author thought that since the altar at Jerusalem in this case had been desecrated by the high priest, it therefore deserved the description, bōmos.
 3. Luke, who uses bōmos for a pagan altar (Acts 17:23) also uses thusiastērion twice in his Gospel for Jewish altars of the Lord, once of the altar of burnt offering (Luke 11:51) and once for the incense altar (Luke 1:11). Actually only Luke and Matthew refer to the thusiastērion (Matt. 5:23, 24; 23:18, 19, 20; 23:35), while Paul makes reference to it in Romans 11:3; I Corinthians 9:13; 10:18, it occurring also in Hebrews (7:13; 13:10), James (2:21) and Revelation (6:9; 8:3 [2], 5; 9:13; 11:1; 14:18; and 16:7).
 4. Reference is also made to this pagan altar in Herodotus 2:73 and Pliny, Nat. Hist. 10:2.
 5. The dates for Philo are about 20 B.C. to A.D. 40 to 50, and those of Josephus from A.D. 37-38 to about A.D. 100. See F. H. Colson and G. H. Whitaker, tr., Philo, in The Loeb Classical Library Vol. I (Cambridge, Mass.: Harvard University Press, 1956), pp. ix, x; and H. St. J. Thackeray, tr., Josephus, in The Loeb Classical Library Vol. I (Cambridge, Mass.: Harvard University Press, 1961), pp. vii-x.

16. The further identification of which he indicates sometimes by the specification, ho e hupaithrōi bōmos, the altar in the open air, or open court.
17. Where the reference is to be the seven altars of Balak and Balaam.
18. In Special Laws I, 285, Philo is speaking of the continual fire on the brazen altar, as described in Leviticus 6:9, 12, 13.
19. Which incense altar he sometimes calls the thumiatērion (Moses II, 101; Special Laws I, 231).
20. This is the term used by Thackeray to describe such altars. H. St. J. Thackeray, A Lexicon to Josephus, Parts I and II (Paris: Librairie Orientaliste, Paul Geuthner, 1930 and 1934), "bōmos."
21. Joshua 22.
22. Compare II Chronicles 13:2ff.
23. Exodus 17:15.
24. Compare Nehemiah 13:28, LXX II Esdras 23:28.
25. For further background as to the desecration of the temple by Antiochus Epiphanes, see I Maccabees 29, 54.
26. In Ant. 12:250 Josephus actually uses the plural, ta thusiastēria, which Antiochus carried away from the temple area, by which the historian must have included the altar of burnt offering. In Ant. 12:318, 9 Judas Maccabaeus is said to have built a new thusiastērion of stone outside the temple.
27. Compare also the Ant. 8:104, 105 where the incense altar is called ho chruseos bōmos, and the altar before the temple is called to chalkeon thusiastērion.
28. Philo, Moses II, 31, 32.
29. Altars (bōmoi) in Classical Greek literature are associated with a number of Greek gods including the Olympians, with Zeus and Apollo heading the list. See Mare, op. cit., pp. 97-121. That bōmoi were dedicated to pagan gods in the Hellenistic and early centuries of the Christian era is seen in the archaeological remains of altars dedicated to gods in such places as Asia Minor (Priene [3rd century B.C.; Miletus, altars dedicated to Trajan and others dedicated to Zeus, etc.; Kos an altar dedicated to the "new god," Julius Caesar]; Alexandria [an altar with painted dedication to King Ptolemy]; and Dura-Europos [an altar with inscriptions in Greek and Palmyrene although the nature of the content of the inscriptions was not indicated]). See C. G. Yavis, Greek Altars (St. Louis, Mo.: St. Louis University Press, 1949) pp. 144, 156, 160, 177, 203.
30. Theological Dictionary of the New Testament, op. cit., Vol. III, "hieros," p. 226.
31. See H. A. Wolfson, Philo, Vol. I (Cambridge, Mass.: Harvard University Press, 1962), pp. 55ff., 93ff.
32. Strabo, the Greek geographer of Pontus, whose life covered parts of both the first century B.C. and the first A.D., in describing areas such as Asia Minor and places on the East African coast sometimes identifies locations by naming evidently well-known altars, employing the word expected to be used, bōmos. See Strabo, Geog. 13:3.5; 16.4.9; 16.4.15.
33. F. H. Colson, Philo, The Embassy to Gaius in The Loeb Classical Library, Vol. X (Cambridge, Mass.: Harvard University Press, 1962).
34. Thackeray says he sometimes does so for variety. H. St. J. Thackeray, op. cit., on "bōmos."
35. He had been afforded many privileges and benefits by the Romans. See William R. Farmer Maccabees, Zealots and Josephus (New York: Columbia University Press, 1956), p. 15.

36. J. H. Moulton and G. Milligan, The Vocabulary of the Greek Testament (Grand Rapids, Mich.: Eerdmans Publishing Co., former ed. 1930, present ed., 1949), "bōmos," p. 119.
37. See A. Deissmann, tr. L. R. M. Strachan, Light From the Ancient East, (rev. ed.; Grand Rapids, Mich: Baker Book House, 1965), pp. 349-357.
38. Concerning communion with the god at the pagan altar, see Mare, op. cit., pp. 52-53. Compare from the scriptural viewpoint the communion aspect in the peace offering of Leviticus (3:1-17; 7:11-34; 19:5-8; 22:21-25), and of Christ being the bread of heaven by partaking spiritually of whom the Christian has life and communion with God (John 6:51-53; I Cor. 10:16). See S. H. Kellogg, The Book of Leviticus, in the Expositor's Bible, ed. W. Robertson Nicoll, Vol. I (New York: George H. Doran Co. n.d.), pp. 257-261.

THE FRANTIC FUTURE AND THE CHRISTIAN DIRECTIVE

ACTS 1:8

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We are living today on the threshold of the frantic future.

As described by the business man, it will be characterized by managerial scarcity, computer forgery, delphic technology, mobile money, scientific gypsies, and taxation unlimited.

As described by the sociologist, it will be characterized by population immensity, insufficient productivity, ravaging hunger, city obsolescence, evaporating freedoms, outworn skills, and unavailing knowledge.

As described by the moralist, it will be characterized by individual authority, increasing humanism, sweeping relativity, growing lawlessness, mounting sensualism, spreading violence, and human degeneration.

As described by the Lord Jesus, it will be characterized by "distress of nations, with perplexity, the sea and the waves roaring, men's hearts failing them for fear and for looking after those things that are coming upon the earth" (Luke 21:25, 26).

As we face this frantic future, the time-honored directive of the Lord Jesus comes to us with the same freshness and the same force as it did more than 1900 years ago. I refer to the words of Christ in the passage, "Ye shall be witnesses unto Me."

Inasmuch as this school started out with the purpose of knowing Christ and making Him known as the only Savior and Lord of Life, it behooves us to refocus our sights on the divine directive that comes to each one of us, and that has never been recalled or altered in all these years. Though the material of our employment is academic, our purpose must ever be to make a contribution to needy humanity for the sake of the Lord Jesus Christ.

Briefly consider with me the nature of this responsibility the Lord Jesus laid upon us, "And ye shall be witnesses unto me." This involves four things:

The People upon whom He laid this responsibility.
The Performance essential to this responsibility.
The Process by which to discharge this responsibility.
The Purpose for which He gave this responsibility.

THE PEOPLE UPON WHOM HE LAID THIS RESPONSIBILITY

"And ye. . ."

The immediate designation of the pronoun is the apostles. This can be seen by examining verse 2. This group constitutes those who were first called by the Lord to follow Him. They are the group to whom He devoted Himself for three and one-half years as to no other. They are the group to whom He unfolded the mysteries of the faith. They are the group to whom He manifested Himself alive after His resurrection by many infallible proofs. It is quite obvious that this group does not exhaust the breadth of this intention; they merely become representative of a larger group.

The increased application is seen by examining verse 15. The group has now increased to 120, and they are referred to as disciples. It is this number that formed the group upon whom the Holy Spirit came on the day of Pentecost, and they were baptized into that body called the Church. This is the larger fulfillment of the very verse with which we are now dealing. To those upon whom the Holy Spirit came there was communicated power and this power qualified them for the responsibility to which the Lord refers.

The inclusive significance of this statement is not reached until later. Writing to the Corinthian believers as a point of departure, Paul made it clear that he was addressing all believers across the Christian era (I Cor. 1:2). He said of them, "For by one spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit" (I Cor. 12:13). This can mean only one thing, namely, that this command reaches down across the years to everyone of us who have in truth named the name of Christ.

The inescapable involvement of every genuine believer in this command is the clear meaning of the verse. There can be no rationalizing away of responsibility by suggesting that this command was delivered to the apostles, or at the most to the believers of that day, and therefore it is not incumbent upon believers of the present hour. There is no way to lay this upon preachers or missionaries in differentiation from laymen of our day. Such reasoning is pagan, illogical, and unscriptural. It could be evidence that the one who uses it has never advanced beyond the stage of mere profession to actual possession of life in Christ Jesus.

THE PERFORMANCE ESSENTIAL TO THIS RESPONSIBILITY

"Witnesses"

The element of expression confronts the reader at the very outset. A witness is one who tells what he has seen and heard (Acts 1:22; 10:39). The original Greek word at this point gives to us the English word "martyr." Most people think of a martyr as one who dies. But the facts are these, that dying does not make one a martyr. Often men have had to pay with their life for doing this, but it was their testimony that made them a martyr. Explaining their situation before the Sanhedrin, Peter and John declared, "For we cannot but speak the things which we have seen and heard" (Acts 4:20). And Peter had just declared that it was Christ who had healed the lame man, this Christ whom they had rejected and in whom alone there was salvation.

The essential of experience, however, is basic to any verbal expression. Apart from the experience of seeing and hearing, testimony is appreciably reduced in value. Therefore, the world in general recognizes that the person with experience gives the most credible testimony. The Sanhedrin recognized this and sought to close the mouths of Peter and John with threats (Acts 4:16, 17). The early believers recognized this, so they prayed God that they might have boldness to speak (Acts 4:29). Their experience qualified them to be first class witnesses. The Holy Spirit had come upon them, and it was the experience of the Holy Spirit that provided the necessary power to make a credible witness. This is the kind of power that produces results.

The effect of exemplification in word and work comprises the full responsibility of a witness. Genuine experience of the regenerating power of the Holy Spirit must inevitably demonstrate itself in expression of word and the ethics of walk. These two go together. The expression by word of mouth explains the source of salvation. The example of life and walk certifies the genuineness of the testimony. Announcement by word of mouth gives forth the meaning, while adornment by deeds of life makes the meaning attractive. It was the joining of these two that finally caused people of the world to call believers Christians (Acts 11:26). From believers they were constantly hearing a testimony concerning Christ, and they were constantly seeing in them the example of Christ. So they christened them Christians, or little Christs.

Any explanation for exemption from bearing testimony for Christ by word of mouth is fallacious. We should never underestimate the value of adorning the doctrine of Christ with purity of life. But living the Christian life does not remove the responsibility of giving verbal testimony to Christ. It is this verbal testimony to Christ that is the power of God unto salvation. It is this message about Christ that conveys the meaning of Christ to the minds of men and which the Holy Spirit uses to bring men to Christ. Living the life of purity and holiness makes the message attractive, but it can never convey that message. The message can be perfect. The life will never be perfect until we get to glory. Therefore, mere dependence upon life is apt to convey a slightly false message, if any, and this could mean that a soul could be denied the opportunity to come to Christ.

THE PROCESS BY WHICH TO DISCHARGE THIS RESPONSIBILITY "Shall be"

The fullness and the force of this verb is not fully apprehended, even by many readings of the text. It requires some careful and deliberate concentration to discover the sense and the significance of these words as they apply to the believer. There are at least three things that need to be called to our attention.

The present reality in the life of a true believer is marked by the root meaning of this verb. This is a verb of state. For anyone who has actually experienced the regenerating power of the Holy Spirit, this means that he is in actuality, as a present reality, a witness. He has experienced the life of God. He is indwelt by the Spirit of God. And thus being indwelt by Christ, he is a child of God. This is a fact to be believed. It is upon the basis of this fact that he is qualified to make a testimony for Christ. Who is more qualified to speak of the favor

of God, the blessing of God, the benefits that come in salvation than the one who has actually experienced the presence of God in his own life? In the very nature of the case he is a witness. Until the believer grasps this fact, he will never have the courage of conviction to express this to others.

The progressive realization of this fact is set forth in the tense of the verb. The form in English is clearly future, and renders accurately the original Greek form. In addition, it is in the middle voice. This makes the future form progressive in meaning. This means that while the basic qualification for witnessing has been experienced, the fulness of its manifestation involves a progressive unfolding. It is another way of saying that there must be a continuous growth in grace, an enlarging experience with the Lord, a maturing of the life in relation to Christ. Peter could testify to this in his own life. He was a witness at the outset of his ministry, but thirty years had made a difference. Thirty years later he was a greater witness because he had grown in the grace and knowledge of our Lord Jesus Christ (II Pet. 3:18). At the outset of his ministry he even dared to deny the Lord Jesus. But at the conclusion of his pilgrimage he suffered crucifixion upside down without flinching. It is possible to trace the growing effectiveness of his witness through life.

Finally, personal responsibility is incorporated into this verb. Being a middle voice, it lays emphasis upon the subject exercising personal exertion to achieve the full force of his qualifications for witnessing. Even though one possesses new life, the fulness of that life can never be realized across the years without the exercise of personal responsibility. One can never achieve what God intends without putting forth effort to reach that goal. Since one is qualified for witnessing by having experienced salvation, then let him bear his testimony. If one wants to achieve efficiency in testimony, then let him keep on at the task of witnessing, using every opportunity, profiting by every mistake, seeking new and more skilful methods, and ever drawing nearer to Him whose grace and knowledge will attract and capture the hearts of men. I am convinced that this means that no believer has any right to complain that he cannot witness. This is not a question of ability; it is a question of desire and determination.

THE PURPOSE FOR WHICH HE GAVE THIS RESPONSIBILITY

"Unto me" or "My"

Whether we accept the reading of the King James Version, "unto me," meaning that something is to be done to or for Christ, or the reading of the American Standard Version, "my," which is supposed to represent a better text, and means belonging to Christ, there are three things that emerge from this fact where I want to lay particular emphasis.

The first has to do with the presentation of a person. A witness to a person, or a witness belonging to a person, finally resolves itself into representation of that person. It is right here that Christianity differentiates itself from all human philosophy and pagan religion. Thinking on the purely human level has never been able to rise above the natural. It has never been able to explain the existence of creation apart from itself. Therefore, some sort of pantheistic religion developed. Its gods were always a mere part of creation, and never took on the proportions of the supernatural, the infinite, or the holy. Inevitably these gods partook

of the nature of the impersonal, the finite, and the impure. It is right at this point that Christianity takes on striking contrast. Believers bear witness to a person, that person is God in flesh and that person represents the triune God. It was for testimony like this that Christ incurred the wrath of Jewry that led to crucifixion. It was testimony like that that led to the persecution of believers from earliest times. But it is testimony like this that answers the need of aching hearts and has been used of God to bring men to a saving knowledge of Christ.

The second has to do with the proclamation of a person. At this point I want you to consider the message that believers are called upon to proclaim. We call it the gospel. In fuller form that is the message of the Bible. At its heart it is that Christ died for our sins according to the Scriptures, and that he was buried, and that he rose again the third day according to the Scriptures (1 Cor. 15:3-4). As thus stated, this message is something that can be heralded by any believer regardless of his mental development. But examined more closely there is contained in it a whole world philosophy. It is the greatest philosophy ever propounded, and the only philosophy that explains the facts of life and offers an adequate solution to the problems of life. Essentially, this philosophy is the philosophy of a person. That person is both God and man. That person as God is creator of the universe. That person had to enter His creation as a man to rescue it from sin. That person performed a feat at Calvary and the tomb that only God could perform. That feat thus performed was occasioned by persons marred by sin but worth saving. This lifts humanity from the depths of mere impersonal things to which the pagan philosophies of mankind have relegated him. This is what we proclaim when we bear witness to Christ.

The third has to do with the personification of a person. I have insisted that a witness is one who bears testimony of his experience, but it needs to be emphasized again and again that our experience is more than mere external experience. Knowing Christ is more than possessing descriptive knowledge of Him. It also includes experiential knowledge, and apart from this it can never be said that we are Christians. Paul declares that "...great is the mystery of Godliness: God was manifest in the flesh. . ." (1 Tim. 3:16). The eternal God was in Christ making clear to man the truth of God. But this was only the beginning and the center for a new departure. There came a time when Christ took up His residence in men, so that it could be affirmed, "Christ liveth in me" (Gal. 2:20). This is wrought by the Holy Spirit and affirmed in the opening part of Acts 1:8. It is this that qualifies believers for fullness of testimony. A person has taken up His residence in the believer. That person is God. The living of that person through believers brings God into full view of men. This is the only way men can be confronted with God. This means that the living of the Christian life becomes one of the most important things in the activity of a believer. Joined with the message of the Gospel, there is complete testimony for Christ.

Noting the direction in which the world is moving today, this command of the Lord becomes more pertinent than ever. By the gradual paganizing of professing Christianity, the world is moving swiftly toward that ghastly inferno of Nazi Germany, when human beings were treated like so much impersonal matter and converted into fat, and hair, and chemical substance for the promotion of the dehumanizing, atheizing, impersonalizing, desensitizing holocaust. This is the direction in which the world is moving today, and there is only one ministry calculated to rescue men from this jet-speed descent to final doom. That ministry and message is the one

this school claims for its own. Sheer dereliction of duty would be reckoned up to us in this time of national, and international, and global crisis, if we do not rally to that which is basic and fundamental to the existence of this school: To know Christ and make Him known as the only Savior and Lord of Life.

We are living, we are dwelling,
In a grand and awful time;
In an age on ages telling,
To be living is sublime.

We are living when the nations
Thunder through the years;
When the judgment clouds are gath'ring,
When men face the vale of tears.

We are living when the endtime
Casts its shadow over life;
When the mighty trains of history
March toward the final strife.

We are living in the morning
When the dawn of endless day
Will burst in glory through the clouds
And the night will pass away.

We are living midst the heart cries
In this dark and dreadful night;
Ours the message for the crisis,
Ours to rescue from this plight.

BOOK REVIEWS

THE GREAT LIGHT. By James Atkinson. William B. Eerdmans Publishing Company, Grand Rapids, Michigan. 287 pp., \$5.00.

This volume is the seventh in a new series on The Advance of Christianity Through The Centuries, edited by F.F. Bruce. There will be eight volumes in the total series; hence there will be only one more volume to complete the project. The editor of the series, Dr. Bruce, wrote the first volume, The Spreading Flame which has received wide acclaim. Other specialists have been chosen to write on particular fields of Church History. Accordingly James Atkinson was chosen to write on Luther and the Reformation. Dr. Atkinson, Professor of Biblical History and Literature in the University of Sheffield, England, is recognized internationally as an outstanding authority on Martin Luther and his period. One of his recent books is Luther and the Birth of Protestantism.

The author feels strongly that Luther was the real spearhead of the Reformation in all countries where it manifested itself. With this persuasion in his compact volume he deals with the Reformation as it progressed in the major countries of its manifestation in the 16th century. Part I deals with Luther and the German Reformation; Part II with Zwingli and the Swiss Reformation; Part III with Calvin and the Establishment of Protestantism; and Part IV with The Reformation in Britain (including Scotland).

The work is the result of careful research. It makes use of recent scholar-

ship and discoveries. It is well documented and contains an extensive bibliography. The book, as is characteristic of all the volume of the series thus far appearing, has no pictures, charts, and is somewhat lacking in illustrative material and the human element though there are refreshing touches of the latter throughout the book. It contains no frills. However, it is packed with solid historical material and presents a good overall picture of the Reformation Movement in the 16th century. It presents the essential information without having to read several volumes. It is a worthy successor to the six volumes that have preceded it in the series. All students of Church History will want this volume on their shelves.

Homer A. Kent, Sr.

Grace Theological Seminary

KEEPING THE SPIRIT OF CHRISTMAS. By Handel H. Brown. William B. Eerdmans Publishing Company, Grand Rapids, 1965. 167 pp. \$3.50.

Ministers and teachers are always on the alert for new and fresh Christmas ideas. This book provides an inspiring and different approach to the subject. Christmas is grad-

ally becoming a secular holiday. The restoration of the distinctive elements, especially the miraculous, will enable mankind to keep Christmas in the proper spirit. The very center of Christmas is a personal relationship with Jesus Christ and a living experience of the great truths of Christianity. Christmas should move the heart to faith and the will to action. Christmas calls for responsibilities of discipleship.

Rev. Handel H. Brown, Pastor of the First Presbyterian Church, St. Cloud, Florida, believes that Christmas is becoming too festive. It is the happiest and most wasteful time of the year. A person would never be able to guess its true meaning from the secularized Christmas cards, Rudolph the red-nosed reindeer and the wild buying spree. The author does not oppose the traditional Christmas tree and gift exchange per se. He doubts that the extravagant buying, excessive indulgence and wild parties could ever add anything to the blessed day.

The message of Christmas is that "God keeps His promises," states the author. Christmas is a fulfillment. The Christmas story is not the beginning of Christ, but the start of the Gospel story. . . . God in flesh appearing! Christ was born in a barn to show what God thinks of human pride, ambition and selfishness. Other festivals like Thanksgiving Day speak to us of what the Lord has done. But Christmas speaks to us of what He is. Christmas never really ends for the dedicated one.

In this work Brown intersperses several short poems and usable illustrations. He includes interesting historical, geographical and archaeological facts. His quotes range from Moody to Shakespeare. He employs the King James Version as his text. He desires to visualize the whole Christ, that is His complete life, in the light of

Christmas. Brown previously wrote two other books on the theme of Christmas.

James H. Gabhart

Community Church
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THE HOLY SPIRIT IN THE ANCIENT CHURCH. By Henry Barclay Swete. Baker Book House, Grand Rapids, 1966, reprint. 429 pp. \$6.95.

The author of this book was an ordained priest in the Church of England who pastored for a while and then taught at King's College in London and Cambridge University. He was conservative in his theology and rejected the destructive Biblical criticism of his day.

The subtitle of this book is, "A Study of Christian Teaching in the Age of the Fathers." This is an accurate description of the book's contents, since the doctrine of the Holy Spirit involves a number of related theological subjects. The book is divided into three parts. The first part deals with the doctrine of the Holy Spirit in the time period 100-325 A.D. The second part deals with the doctrine of the Holy Spirit in the time period 325-600 A.D. The third part deals with a summary of the doctrine of the Holy Spirit in the teaching of the Church Fathers. This involves the deity and personality of the Holy Spirit, the Spirit's relation to the Father, to the Son (especially to His incarnation), to creation, to inspiration, to the sacraments and to sanctification.

Swete indicates that the Fathers accepted the inspiration of Scripture without

reservation. "The Holy Scriptures were regarded as the writings of the Holy Spirit; anyone who did not believe that they were spoken by the Spirit was counted an unbeliever. . . . Catholics as well as Arians appealed to Scripture as containing the very words of the Holy Spirit, and professed themselves ready to be bound by its verdict" (pp. 383-384).

The section on the Holy Spirit and the sacraments is carefully documented and shows that the Church Fathers believed the Holy Spirit worked regeneration and brought forgiveness of sins at the time water baptism was administered. This was accomplished by the Spirit only if the adult had faith. It happened automatically if the candidate for baptism was an infant (cf. pp. 395-396, 206, 334). Of course the Bible-believing Christian today would reject such a view, recognizing that the Holy Spirit brings regeneration apart from baptism, but the value of Swete's treatment is to show how early in Church history the awareness of God's grace was lost.

For the student or pastor who wishes to have a book in his library that adequately presents the teaching of the Church Fathers on the Holy Spirit, this book is highly recommended.

Myron J. Houghton

Schenectady, New York

THE PERSON AND PLACE OF JESUS CHRIST. By P. T. Forsyth. William B. Eerdmans Publishing Company, Grand Rapids, Michigan, reprint (no date). 357 pp. \$2.25, paper.

Peter Taylor Forsyth was a British leader of the Congregational church movement in England during the late 1800s.

Although he himself was born in Scotland, he ministered in England. His educational background includes the University of Aberdeen, the University of Göttingen (Germany), and New College, Hamstead (London).

There are a number of good qualities in this book. For one thing, Forsyth is a scholar of the first order who carefully works out and presents his views. One cannot read his book on The Person and Place of Jesus Christ without being impressed with Forsyth's reasoned logic. Furthermore, he approaches Christianity from a submissive attitude. For example, he criticizes Harnack for being "too much of a devout historian and too little of a spiritual thinker" (p. 59). In other places, he attacks the liberal idea that the Jesus of the Gospels and the gospel that He preached was a different Jesus and gospel which Paul preached (p. 45). Elsewhere, Forsyth clearly defends the doctrine of the trinity (p. 327).

However, after indicating some of the good points of the book, it is only fair to point out what to this reviewer are examples of erroneous doctrine. The conservative doctrine which comes under heavy attack by Forsyth is the verbal inspiration of Scripture. On page 172 he rejects both verbal and plenary inspiration. On page 179 he states, "The Gospel and not the book is the true region of inspiration or infallibility--the discovery of the one Gospel in Christ and His cross. That is the sphere of inspiration. . . . Inspired men have been wrong on points and in modes of argument. . . . They were not infallible, but they were penetrating and they were final, final as to the nature of the Gospel, of Christ, and of the Church."

The other major area of doctrine in which Forsyth seems to depart from con-

servative doctrine concerns the self-emptying of Christ. On pages 306ff., Forsyth presents his view that when Christ became flesh, the divine attributes were reduced to potentiality.

All in all, this reviewer can recommend this book only to those discriminating pastors and students who already have strong views on the verbal inspiration of Scripture and the incarnation of Christ.

Myron J. Houghton

Schenectady, New York

SOUND HIS GLORIES FORTH. Eds. Elizabeth R. Edwards and Gladys Besancon. Baker Book House, Grand Rapids, 1965. 172 pp. \$3.95.

Churches and schools are often desirous of religious programs to visualize spiritual truths to worshippers. Collaborators Elizabeth R. Edwards and Gladys Besancon present twenty artistic programs to fill this need. Vivified by stage setting and special dramatic techniques, these programs are complete with narration, music and production. A fulfilled goal of this book is to present Scripture truths accurately and vitally. No royalty is required for the use of any of the programs of this book.

These programs contain an excellent variety of readings, poems, biographies, dramatic sketches, Scripture selections and excerpts from famous sermons. Some programs, for instance "Crowns" (p. 57), consist almost entirely of poetry and music, while others combine readings and plays, such as in "Pilgrim's Progress" (p. 135). Subject matter ranges from special days as

Christmas to duties in preservation of freedom. There is an effort to make the programs practical, usable and adaptable.

The staging ideas are uncomplicated and programs could be given with little or no stage setting. For convenient location, most musical numbers are listed by title, composer and source. Music publishers with current addresses are listed on page 172. The words of selected musical numbers are not written out, since the reading value is exceeded by the cost.

The levels of the programs are high school and above. This is the plan of the authors. Younger pupils could extract poems and readings, but a certain depth of meaning remains. Smaller churches with a lack of talent may experience difficulty in the musical portions of the programs. Lines 30 onward of page 160 seem to be mixed up as to sentence structure and word repetition.

The effectiveness of these programs has been tested in the famous and superb Sunday afternoon Vesper Hour of Bob Jones University, Greenville, South Carolina. Elizabeth R. Edwards and Gladys Besancon both prepare vesper hours, hold Master of Arts degrees and are members of the Speech faculty at Bob Jones University.

James H. Gabhart

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SERMON SUGGESTIONS IN OUTLINE. By R. E. O. White. William B. Eerdmans Publishing Company, Grand Rapids, 1965. 78 pp. \$1.45, paper.

Good sermon outlines often lend assistance to the hard-pressed preacher. To be effective for the pastor and his people, the outlines must be well-constructed and contain real substance. The twenty-seven outlines of this book are actually complete outlines or "sermon suggestions." Nevertheless, there is ample opportunity for the minister to develop and to adapt the outlines to his need. Each outline provides a main theme and develops along the line of the expository method, devotional tone, and evangelistic and education purposes.

Rev. R. E. O. White, author of several theological and devotional books, used interesting and effective titles for this work, e.g., "The Perpetual Promise" (Heb. 13:5), "Bifocal Faith" (Mt. 16:24), "Unblessed at the Cross" (Mt. 27:35). In this Series Number I for January through June, he employs a variety of themes including Easter, Missions and Youth. His introductions vary in length and occasionally do not actually introduce the sermon as given (e.g., "Essentials," p. 30). The reader will not be able to determine which version of the Bible is used by the author.

The included poetry is scarce but appropriate. The language of the outlines is gracious and powerful. The illustrations used by the author are outstanding. He utilizes both Biblical and non-Biblical ones. An example from the Roman Catholic faith is included where the author feels it suits his purpose (Malvolti, a grey friar, p. 76).

Mr. White's outlines contain from two to six points with up to seven sub-points. These outline points are suggestive, inclusive and meaningful. Some of the outlines contain enough material for a pastor to develop two

sermons from each outline. The sermon suggestions for youth and Palm Sunday ("Be Strong" and "What a Day") are worth the price of the book.

James H. Gabhar

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YAHWEH: THE GOD OF THE OLD TESTAMENT. By Robert W. Gleason, S.J. Prentice-Hall, Inc., Englewood Cliffs, N. J., 1964. 124 pp. \$4.95.

This little volume designs to give an introduction to various ideas associated with God in the Old Testament. Its ten short chapters deal with the facts that God is unique, holy, just, covenant making, the Creator, loving, wrathful, faithful, saving, and the Lord of history. An appendix provides brief discussions of the several names for God in the Hebrew Old Testament.

On the uniqueness of God the author clearly declares that monotheism was implicit in the normative faith of Israel from Moses onward. Thus he immediately parts company with all those heirs of Wellhausen who regarded "ethical monotheism" as the product of evolutionary development. Gleason is silent on this concept of God among the patriarchs, but since he regards monotheism as dating from Moses, one may presume that he follows the ideas of Albrecht Alt concerning the earlier period.

In defining God's holiness the writer offers as partial descriptions His absolute inaccessibility and His ineffable mysterious-

ness as primary, but also mentions His matchlessness or incomparability. Not to be excluded, however, is the sense of separateness, and this includes separate-ness from sin and defilement.

That God related Himself to Israel by covenant is fundamental to Old Testament faith. The author reproduces the essential points of G. E. Mendenhall, who noted that the covenant was not conceived of as a contract between equals, but rather was to be compared with the international suzerainty treaties of the ancient Near East of the second millennium B.C. The main points of comparison to the literary form of those treaties are summarized.

Perhaps the weakest chapter attempts to deal with God as Creator. Here the writer is crippled through his acceptance of critical views that make the Biblical accounts of creation relatively late in date, and somewhat dependent on Babylonian antecedents.

On the other hand, the chapter on the love of God is quite helpful. Gleason distinguishes here between several Hebrew terms that express aspects of God's love. Covenant love, elective love, and compassionate love are separately discussed.

Covenant love (hesed) is thereafter treated in a separate chapter on God's faithfulness. Herein the various unsatisfactory

efforts to translate hesed in Greek, Latin, and English are noted, in addition to the well-known fact of the term's close association with covenant. The place of the prophets, particularly Hosea, in expounding hesed within the frame of the marriage relationship, is properly observed. It seems very strange that in two chapters giving prominent place to the discussion of hesed, not a single reference is made to the definitive work of Nelson Glueck, although other works are footnoted.

The disappointing thing about the chapter on "the saving God" is the total lack of reference to atonement.

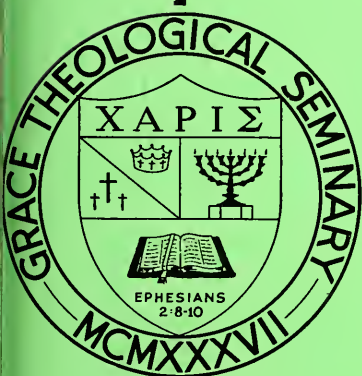
The remarks on God as the Lord of history contain some very helpful and useable insights. The conception of the revelation of dominant element in Old Testament theology. The contrast between the Israelite concept of history and that of the pagan world is illuminating. When the writer declares that "Hebrew theology is recitative," do we detect an echo of Von Rad or of G. E. Wright? It must not be overlooked that the revelation consists not only of the historical events, but of the prophetic interpretation of the events as well.

S. Herbert Bess

Grace Theological Seminary

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- SHORTER CATECHISM ILLUSTRATED. By John Whitecross. The Banner of Truth Trust
London, 1968. 171 pp. \$2.50.
- CHRISTIAN YOUTH. By Roy B. Zuck and Gene A. Getz. Moody Press, Chicago, 1968. 192 pp.
\$5.95.
- THE WILL TO WIN. By James C. Hefley. Zondervan Publishing House, Grand Rapids, 1968
106 pp. \$2.95.
- THE PLACE CALLED CALVARY. By Marcus L. Loane. Zondervan Publishing House, Grand
Rapids, 1968. 159 pp. \$1.50, paper.
- REPENTANCE--THE JOY-FILLED LIFE. By M. Basilea Schlink. Zondervan Publishing House
Grand Rapids, 1968. 63 pp. \$1.50, paper.
- CONTEMPORARY WRITERS IN CHRISTIAN PERSPECTIVE: WILLIAM STYRON. By Robert H.
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368 pp. \$4.95.
- SEX AND THE SINGLE EYE. By Letha Scanzoni. Zondervan Publishing House, Grand Rapids,
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Winona Lake, Indiana, 1969. 580 pp. \$3.25.



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TEKOA: EXCAVATIONS IN 1968

MARTIN H. HEICKSEN

Director, Tekoa Archaeological Expedition

Recent archaeological research at the site of the Biblical city of Tekoa has reaffirmed the importance of the unit in the fortification system of southern Judah during the Israelite monarchy. Tekoa is located in the edge of the Judaeen wilderness, about eight miles south, and slightly east, of Bethlehem. To Bible readers its greatest significance lies in the fact that it was the home of the prophet Amos. It figured largely in the period of the Maccabees, and after some aspects of the Jewish rebellions centered there. Considerable Church and monastic occupation during the early Church and Byzantine times, is also known.

A short but intensive season of archaeological work was carried out during the summer of 1968, under the auspices of Wheaton College. The writer directed the project, which included surveys, environmental studies, and the excavation of a number of tombs, together with preliminary work in the clearing of two Byzantine church structures. Before describing the results of the dig, a brief review of the known history of Tekoa may be helpful.

During the Biblical period most of the Wilderness of Judaea was mainly used for pasturage in the spring, and various sections were called after the neighboring villages, as the wilderness of Tekoa, of Ziph, or Maon, etc. The genealogy of the earliest settlers of Tekoa is found in I Chronicles 2:24 and 4:5-7. The sons of Caleb and Ephrathah are said to have occupied Tekoa and several other locations in its vicinity. The site is evidently named after its original settler, Tekoa, the grandson of Caleb. In the administrative organization following the Conquest, Tekoa evidently became a part of the District of Bethlehem (only the Septuagint reserves the first reference to this district--Josh. 15:59a, LXX. The passage reads: "Tekoa [Tekō] and Ephrathah which is Bethlehem. . ."), a relationship which still obtains. David was familiar with the place, and Ira, one of his mighty men, was from there (II Sam. 23:26). When David's son Absalom was exiled for the slaying of his half-brother Amnon, a "wise woman" from Tekoa was engaged by Joab to bring about a rapprochement between him and his father (II Sam. 13:37-14:24).

Soon after the division of the monarchy Rehoboam set about strengthening the fortifications of several cities, including Tekoa (II Chron. 11:5, 6). Evidently Rehoboam's list of fortresses (II Chron. 11:5-12) is to be dated after the invasion of Pharaoh Shishak of Egypt. The 15 fortified towns were strategically located in Judah, with Tekoa and Ziph protecting the approaches from the wilderness. A military engagement between Jehoshaphat and an invading army of Moabites and Ammonites occurred in the wilderness between Tekoa and En-gedi (II Chron.

20:1-28, cf. v. 20). The attackers likely crossed the Dead Sea by means of a ford from the Lisan peninsula, and came into the heart of the wilderness via En-gedi.

The prophet Amos lived at Tekoa, and went from there to minister in the northern kingdom (Amos 1:1 ff.), from which sojourn he evidently returned to finish his life and be buried in his home town. Medieval Jewish tradition points out a cave in the church area at Tekoa as the tomb of Amos, which may probably be the grotto under the earlier Byzantine church known as the Prophetium (memorial church) of Amos. Joachim Jeremias, in his Heiligengraber in Jesu Umwelt, has a most interesting comment on Amos' burying place (pp. 87-88), which we quote in full:

The tradition concerning the grave of the prophet Amos is unusually uniform and stable. According to Amos 1:1 the prophet came from Tekoa. The "Vitae prophetarum" reports that there also, fatally wounded in the head by Amasja and his son, he died and was buried; with the words "hon kai to mnēma autothiei nun deiknutai" [where also on the very spot the tomb is still shown until the present time]. Eusebius verifies this tradition, sub voce Eltheke/Thekona; also the "Anonymous of Petrus Diaconus" mentions the grave of Amos twelve miles from Jerusalem in Tekoa. In the fifth century a monastery was established in Tekoa, in the sixth century Cyril from Scythopolis mentioned "to prophēteton ton hagou Amōs" that the Madabakarte describes (the shrine of Saint Amos), and the ruins of which are yet to be seen. Thus the Biblical as well as the extra-biblical information leads unanimously to "chirbet tku." The Jewish tradition of Amos' grave has also been taken over without a break by the church.

After the Exile, the people of Tekoa helped rebuild the walls of Jerusalem (Neh. 3:5, 27) although some of their leaders were not very cooperative.

During the Maccabean period Tekoa was the scene of Jewish resistance to Seleucid control, and provided a refuge for Jonathan and Simon (I Maccabees 9:32ff.); Josephus, Antiquities XIII, i, 2). Josephus also indicates it was the site of a Jewish military camp during the war with Rome (Wars, IV, ix, 5-6). It also figured in the second Jewish rebellion with the leader Bar-Kochba, complaining that "the people of Tekoa" did not comply with his orders.

The literature of the early Church, especially Byzantine historiography, has much reference to Tekoa, which was a religious center on the edge of the great monastic occupation of the Wilderness. A monastery, convent, and a new laura, as well as numerous churches were founded at or near Tekoa, and during the Crusades (ca. A.D. 1132) it became a beneficiary of the Holy Sepulchre. The city is said to have been sacked by a band of raiding Turks in A.D. 1138, and the vast accumulation of ruins on the surface of the tell (city mound) speaks mutely of the occupation during the first millennium A.D.

A small village presently exists on the north slopes of the tell, in an area where Roman occupation was predominant. Thus it is seen from history, as well as from archaeology, that the site of Tekoa was occupied from ca. 1200 B.C. to ca. A.D. 1200, a time duration of some

400 years. Earlier occupation may be discovered, since Middle Bronze (ca. 2100-1500 B.C.) materials from the site have been reported to the writer by Father S. Saller, of the School of the Flagellation (an eminent Jerusalem archaeologist). If this proves to be the case, the next season's excavations in the lower stratigraphy of the mound should bring confirmation.

The site of Tekoa appears today as a large tell of medium height and somewhat flattish configuration, standing southeast of a small plain, and with hills rising on three sides. On the east the land drops away quite rapidly into the highly dissected wilderness topography. The earlier and later occupation seems to have been primarily on the southern two-thirds of the tell, of which an area of approximately thirty acres has been leased for a period of ten years for archaeological purposes. The northern portion, as indicated above, had the densest occupation during Roman times, and is currently the portion carrying the modern village. The entire southern part of the site is strewn with an enormous aggregation of stones, much as it appeared in the past, which represent ruined buildings, and which have been lying there since the last destruction of the city.

Of recognizable ruins, the most prominent is a magnificent baptistery from a Byzantine church, which has been noted since the beginning by practically every traveller to the area whose written account of his experience is preserved. It is octagonal in plan, about five feet, or four inches in diameter, and four feet, six inches in height, hewn from a single piece of rose-colored and marble-like limestone, found in a quarry not too many miles distant. Four opposite sides are decorated with carved symbols of the church--overlapping squares, wreaths, and the fleur-de-lis, which originated in this part of the world, a fact not generally known. The east side of the baptistery is circular in plan, with a step toward a smaller diameter at the bottom. It is equipped with a drain hole, and is positioned over a cistern in the grotto beneath the church structure.

Baptisteries (and baptismal basins) in early Christian times tended always to be octagonal in shape, which shape was a deliberate choice because of the part played by the number eight in the symbolism of numbers. The number seven stood for the days of the Creation--six for the six days in which God worked, seven for resting on the Sabbath, and eight for the new Creation which would dawn when the Lord came again. Hence the baptismal font and the house of the font, where eternal life had its origin in the sacrament, received an octagonal plan. During the 1968 investigations at Tekoa an exhaustive study was made of the baptistery, for publication purposes, and it is perhaps the finest one remaining in Palestine, and is experiencing the ravages of time.

The first season of excavations during the summer of 1968 marked the end of an initial period of negotiations extending over four years. First efforts to secure the tell for archaeological investigations were made by the writer in 1964, through Sheikh Abu Sa'alim, owner of the north section of the mound. This man is chief Sheikh of all the Ta'amireh tribes, Bedouin occupants of the Judaean wilderness, who today number more than 15,000, and is an influential leader, being a member of the Jordanian parliament until the war of 1967. The southern two-thirds of the tell is owned by the village of Sa'ir, near Hebron, and is technically village land, owned collectively. Negotiations in such instances are exceedingly complex, theoretically involving every family in the village. However, five of the mukhtars or head men of the village, acted for the whole, though there were certain problems with this arrangement.

Agreements acceptable to all were finally reached, and 120 dunams (30 acres) of the old site were released. Then negotiations were carried out with the Jordanian government's Department of Antiquities for a license to excavate. When finally nearly everything was in readiness for field work, the six-day war of 1967 intervened, and Tekoa was now found in West Bank land under military occupation by Israel. This new situation involved further negotiations, this time with the Israeli Department of Antiquities, for their permission and license to excavate, which was obtained in the spring of 1968, after a visit to the field, and several months of communication.

Although surveys had previously been made, the first major field work consisted of excavations begun in July 1968, in connection with the newly established Wheaton College Summer Institute of Archaeology. The students and personnel of the Institute participated in the field work, as well as other persons who joined the Tekoa Archaeological Expedition only for the field program. Staff members consisted of Prof. James E. Jennings, Akron Bible Institute (Akron, Ohio), Supervisor of Field I (the Byzantine and church area); Rev. Ronald G. Haznedl, Minister of the 2nd Presbyterian Church of Aurora, Illinois, Architect (and appointed Supervisor of Field II, a cut through stratification of the tell, which was not accomplished during the first season of work); Dr. John J. Davis, Grace Theological Seminary and College, Supervisor of Field III (the tomb area); Mrs. M. H. Heicksen, Household Supervisor and Nurse; and the writer, Director and Archaeologist. The Department of Antiquities Representative at our Foreman, was Abu Khalil' and our cook, Melia Shemali. Several of the students carried out staff responsibilities under the guidance of the Director: Greg D. Neilson, Minneapolis worked as Artist; and David C. Engel, Wheaton College, did field work in geology. About sixty national workers, both from the Ta'amireh peoples, and the village of Sa'ir, were employed in labor as pickmen, hoemen, and basket carriers.

Messrs. Samir Harb and Suleiman Ayyoub, Civil Engineers in Bethlehem and Jerusalem assisted with the instrument surveys. Mr. Ya'akov Meshorer, Military Governor of Antiquities of the West Bank, and Dr. Abraham Biran, Director of Antiquities for Israel, as well as Dr. Eliahu Zohar, Director of the Israel Geological Survey, and others all gave unreservedly of their assistance and encouragement. Fine fellowship was had with the many field archaeologists who were active in Israel during the 1968 season, who showed much interest in the site, as well as Father S. Saller, of the Franciscan School of the Flagellation, and Pere R. deVaux, of the Ecole Biblique, in Jerusalem.

Much of the field equipment was obtained from Dr. Joseph P. Free, the excavator of Dothan, and the remaining part purchased by the Expedition. A splendid facility for the Expedition headquarters, as well as for the Summer Institute of Archaeology, was leased in Jerusalem. This is a new three-story building, located at the old Mandelbaum Gate, with space to accommodate about forty persons, plus classrooms and other working areas in addition to the storage of field equipment.

Results of the 1968 field season included the excavation of some five tombs, both from the Iron II period (900-55 B.C.), and Herodian Roman times. A large tomb from the Iron Age had no fewer than eight separate burial chambers, and produced a good corpus of pottery, plus some skeletal material. The latter was of interest because of marked pathology in numerous



Baptismal font--Byzantine period.



Surface of Tekoa showing Byzantine and Crusader ruins.



Entrance to Iron Age tomb.



Baptismal font--Byzantine period.



Church apse in process of being cleared.

bone specimens. Evidently the inhabitants of Tekoa during this time were afflicted with arthritic and related troubles. The Iron II pottery, contemporary with Amos, provided good insight into some of the cultural aspects of his times, and contained specimens which filled some gaps in the archaeological knowledge of this period. A pretty fair seriation (style changes in sequence) was obtained for both pottery lamps and bowls. Of special interest from the Roman tombs were several fragments of different-sized Herodian measuring cups, standard for use in trade and measurement at that time. These were made from soft stone, with a regular straight-tapered body, and with square-shaped handles.

Two buildings were partially excavated, both church structures from the Byzantine period. Additional work is needed before generalizing statements may be attempted, although the apses and other features of one of the buildings suggest that it may have been the famous Prophetium (Memorial Church) of Amos. A large bibliography of Tekoa was researched in Jerusalem and the extensive early Church literature concerning Tekoa points out their belief, as also indicated earlier in this article, that the tomb of Amos was located in the grotto beneath this church. Additional excavation should reveal one of the finest and most extensive complexes of Byzantine structures to be had in Palestine.

One of the most important phases of the 1968 season was the survey work completed, both the engineering survey of the mound, and also the environmental surveys in the geology, hydrology, floral, faunal, and settlement patterns of the surrounding area, as well as of the site itself. The location of Tekoa in the edge of the Judaeian wilderness presents unusual opportunity for securing data of significance to a complete functional interpretation of its culture at given points in time, and the historical significances developed should prove of assistance to Biblical students of the period of the Divided Monarchy. The ten-year lease now held should enable us to take advantage of the enormous archaeological potential we now know Tekoa to hold.

One of the reasons for the original choice of this site for excavation was related to the writer's special field of research in settlement patterns and ancient demography. Continued and acute criticism of the population figures given in the Old Testament gave rise to a conviction that some kind of field work should be undertaken to throw light on these problems, and with some considerable experience in this type of research, we have for several years carried on active investigations in the Near Eastern regions. Conclusions are yet impossible, but the information presently at hand suggests that populations during the Biblical period were considerably larger than previously suspected. Problems of local climates, their change and influence on settlements throughout the Biblical lands are closely related. Tekoa was selected in part to obtain data on small to medium-sized settlements in areas marginal to the desert, and the work done there thus far indicates it to be eminently suited or qualified to meet this objective.

Plans are under way for a continued series of excavations each summer, and great anticipation is held for the next "dig." We have learned something of what to expect from the excavations--the tomb fields will continue to be exploited, as they provide the most detailed

evidence of material culture from the earlier periods; a deep cut will be made through the occupation levels at the highest part of the tell, which should inform us concerning the total period of occupation; and the excavations of the church buildings already begun will be carried on to conclusion. The latter are sure to provide fascinating, and perhaps even spectacular discoveries.

A burden common to most projects of this type is the finding of sufficient funds to finance each season of the work, and the Tekoa Archaeological Expedition is no exception. Costs of field work have greatly increased in recent years. Usually such research is only made possible through institutional help; occasional grants for scientific work; and especially through assistance from private donors, who find this a rewarding investment in scientific and Biblical knowledge. The Wheaton College Institute of Archaeology will conduct its second summer program in 1969 (June 10 to August 16) at Jerusalem, and the excavations at Tekoa will be carried on concurrently. The scope of this season's work will be directly related to the support obtained up to the time of departure for the field. Participation in such a project is a rare adventure indeed, including as it does involvement in the history of past ages, and also experiencing history in the making, in a part of the world which is a focal point of interest both for the Bible student, and for the public at large.



Mound of Tekoa

THE MILITARY CHAPLAIN

THE FRAMEWORK WITHIN WHICH HE SERVES

COLONEL DONALD F. CARTER
Chaplain, United States Army (Retired)

We find in the Apostle Paul a strange and interesting anomaly. To us of a strongly conservative, Biblical background, with our strict adherence to the Word of God there is apt to be found a somewhat rigid, unbending attitude toward worldly people and worldly institutions. This attitude causes us to feel that we should not be contaminated with evil. We are thus unable, sometimes, to open our hearts in true love to those who need us most. As we consider Paul, in the light of this scripture, we realize that in great natures we sometimes meet with a remarkable combination of firmness and yielding. To do a great work in the world a man needs a powerful will, a resolution not easily moved. At the same time that same man here displays a flexibility of disposition and a readiness to adapt himself to different characters and changing circumstances. Without the determination that approaches obstinacy, he will not keep the one aim before him. Without the pliancy needed in dealing with men, he will not be able to secure the aim.

Now here is the anomaly: the same Apostle Paul who said, "this one thing I do" (Phil. 3:13), is here found professing that it was his principle and his practice to "become all things to all men" (I Cor. 9:22). Accustomed in his varied life to dealing with rabbis and philosophers, Paul also delighted in ministering to the rudest barbarian! Note with me three instances of his pliancy: (1) To the Jew he was as a Jew. He openly honored the divine law given to Moses. Upon occasion he acted within that law as when he circumcised Timothy and when he sheared his hair in fulfilling a vow. (2) To those outside the law, the heathen world, Paul became as one of them, indifferent to the many customary observances of his national background. Hear him preaching at the Areopagus at Athens, "And the times of this ignorance God winked at, but now commandeth all men everywhere to repent: because he hath appointed a day" (Acts 17:30, 31). (3) To the weak he became as weak, as attested by his statement, "If meat make my brother to offend, I will eat no flesh" (I Cor. 8:13).

Though entirely free, with a great liberty Paul made himself a slave for the sake of those whose welfare he sought. He became "all things to all men in order that he might gain some," "win some," but paramount in his thinking, "for the Gospel's sake." Strange, powerful, magnetic, usable--that was the Apostle Paul. Some may hurl the charge of inconsistency or

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hypocrisy. Yet all must recognize that Paul was eminently usable. The gospel, that great message of redemption is the only thing that matters. Our pride and prejudice must bend before it. Today's Christian worker must adapt himself to the environment in which he lives.

Today's Christian worker recognizes this fact of life if he would find a place of service in the Military Establishment, for it represents a rather strictly controlled framework, a monolithic organization, with set rules, standards of behavior and traditions that must be adjusted to. At this point let us consider these characteristics of the service to which the wise man of God will adapt himself.

SELECTIVE ENTRANCE REQUIREMENTS

The Military Establishment is selective in its entrance requirements. When making my own application for entrance into the service, I was directed to go to Fort MacArthur, California, for an examination. After careful survey and numerous tests and interviews, the medical officer, perhaps noting my slight frame, suggested that I should have lunch and return in the afternoon for final processing and a weight check. Realizing that I had been given a hint, I visited a nearby cafe and ordered a healthy meal. At its conclusion, I ordered a second plate, just to be sure. This unusual behavior was noted by a soldier on the neighboring stool. This worthy man revealed an interest in my appetite and expressed his curiosity, wondering if I had a hollow leg or a tape worm. In guileless innocence I announced to him and to others sitting nearby that I was trying to get into the Army. The enlisted reaction to this statement may be readily appreciated.

The military may be forgiven for its possible laxity in a weight requirement that day. However, throughout that examination and through other interviews and application papers I came to realize that the military demands stability, personal integrity, general behavior patterns, not to mention academic achievement, security check and a number of related investigations. The military wanted to know if this applicant could adjust to military life. I wanted to know how he might react in times of crisis and danger. It wanted to know whether this applicant could accept the discipline and the limitations of the life the military chaplaincy would incur. It is no place for the misfit. It is not the dumping ground for the incompetent or the ne'er-do-well. The stakes are too high. Spiritually, morally, mentally, emotionally and physically the military chaplain should be, at least, the average, preferably above the average of the ministers of his denomination. Educationally the military demands college or university training plus the standard seminary training. To men with higher degrees the service offers great opportunity for specialized assignments and opportunity for further advanced schooling.

In order to maintain efficiency the services subject their chaplains to a continuing efficiency report system. Through a process of periodic reports and continuous evaluation all chaplains are rated. Men who do not meet the standards are eliminated. In addition to all this, the services require that the applicants be recommended by their denominations to serve. The assumption is that our churches think enough of their people in the military to provide the best of their ministry to meet their spiritual needs.

AUTHORITATIVE STRUCTURE

The Military Establishment is authoritative in its structure. Perkins Hall, Harvard University, Cambridge, Mass., for many years was the dormitory home for students in the famous Harvard Law School. During the early years of World War II its hallowed corridors were taken over by student chaplains. It was here that the United States Army Chaplain School trained and conditioned young ministers accepted for chaplain duty. Arriving there late at night as a callow recruit, I was tired and dirty after the long train ride. Before retiring I washed out a few clothes and, for want of a better place, hung them out the window to dry! Eager to get acquainted with these strange new surroundings I wandered down the hallway to an open area. It was there that I came face to face, for the first time with that all-important item in military life, the bulletin board. Now "The Board," as it is called, is a fixture in military life. It is present wherever military people are. Upon it are placed all communications between commanders and the commanded. A notice appearing on the board becomes official. A most important rule of life is, "Read the Board." At least once a day everyone pauses before the Board to gather necessary information.

Amid the orders, regulations, etc. on that Board, all unfamiliar to me, I did catch the meaning of one little neatly typed note. It said, "It has come to the attention of the School Commandant that chaplain personnel are hanging their laundry from barracks windows. This practice will be discontinued immediately. By order of the School Commandant. Signed ---." A faint wave of irritation came over me, but was then forgotten in the rush of new experiences. I had met authority, face to face, and had failed to recognize it. Formal introduction and recognition thereof came the following day when the matter was brought definitely to my attention!

It is not by accident that the authoritative stance of the military has come into being. Long generations of experience have taught important lessons. Long ago men learned that to wage war the commander must be given supreme authority and the commanded must obey implicitly. The structure of the military, using the United States Army as an example, provides that the private soldier is a man, truly under authority. With ten or eleven of his companions, he is under the command of a squad leader. He is low man on the totem pole. This squad leader is in direct control of his activities. However, this squad leader, likewise, is a man under authority. He is commanded by a platoon leader, who, in turn, is commanded by a unit commander. Thus the umbrella of command ascends until it eventually culminates in the portals of the White House.

This command structure insures that the desires of the commander are carried out. The commander is assured that, in response to his order, men and material will be at the proper place at the proper time, ready for action. This structure, coupled with the companion tradition of discipline, causes our military forces to be efficient and effective. The chaplain, as a member of the commander's Special Staff, is a part of this authoritarian concept and must be imbued with these traditions in order to be effective. This is a part of the framework. The chaplain enjoys a place of tremendous prestige and responsibility within the organization. While normally not exercising command, he has access to the command stream. "Through channels" his voice may be heard, even in the distant halls of the Pentagon. His "Staff Study," a paper

which technically analyzes a specific problem with his suggested solution, when submitted in proper form, receives prompt, careful consideration by the entire staff and a specific approval or disapproval from the commander. As a special Staff Member his recommendations are carefully considered. He has access to the best minds within the command or from higher commands for counsel and advice.

Many ministers might say that they could not work under these circumstances, that they would feel constricted and controlled. On the contrary, I have found that the acceptance of this system lends discipline to a man's life. I have learned that within this strange structure of strict command there runs a deep stream of human compassion and concern for men's welfare. Instead of suffocating him, these very controls become bridges to a most effective ministry. The commander feels the tremendous responsibility of his authoritarian position. He is mindful of the needs of his people. He is alert to and responsive to his chaplain's suggestions. He is ready to use his great power to help men in their adversity and folly. Only he and the chaplain know about the compassionate furlough, the hand on the shoulder of an erring man, the midnight visit, the mended marriage. In some cases only the chaplain knows through "privileged communication," the real facts, the tragedy, the heartache. Then only, in his integrity and trustworthiness warrant, his commander will accept his recommendation. I have seen mercy and compassion shown because the chaplain asked for it. I have seen men transported half way around the world because the chaplain recommended it.

STRICT DISCIPLINE

The Military Establishment is strict in its discipline. Closely connected with the authoritarian stance of the military, is its strictness of discipline. This is another of the parts of the framework into which the minister must fit if he desires to serve God in the military. Please let me recount a painful early experience which helped me to recognize that I was undisciplined and needed the training in this area that is a part of military life.

Soon after Pearl Harbor, I visited an Army Camp set up on the outskirts of Long Beach, California, to speak to the unit chaplain about the service. Approaching the camp across a field, I noted the signs announcing that this was a military reservation. Seeing a sentry at his post I decided to inquire of him as to where the chaplain could be found. As I approached, he called out for me to halt. Wishing to speak to him face to face, I kept walking, announcing my desires. Again he ordered me to halt, this time placing his weapon, bayonet attached, at the ready position. Only when I was close to being impaled upon that blade did I awake to the fact that the man meant business! This experience became a disciplinary factor to me. By this thoughtlessness I became an illustration of the why of military discipline. I was endangering the security of that camp, incidentally endangering my own life.

Military philosophy is built upon the idea that the authority of the commander is complemented by the complete obedience of the command. Generations of experience have demonstrated that a tight, disciplined organization is effective, that men's lives are saved, battles won, the peace secured when men exercise discipline. The Military Code of Justice, with its strict rules and severe penalties seems an offence to many. Yet they have proven over

and over to be effective. The stress upon strict obedience, respect for superiors, the wearing of the uniform and carefulness concerning security matters may seem somewhat meaningless to the average civilian. However, in the concept of the military man, with his concern about national integrity, the welfare of our nation, the enemies he knows are intent upon destroying us, the matter of a disciplined life is of supreme importance. Such seemingly small things as the rendering of the salute, the "Yes, sir" and the "No, sir," the trim hair cut, the shined shoes, the immediate and direct reaction to a suggestion or a request are evidences of a disciplined life, a life that is dedicated to the protection of our country.

After the recent Army-Navy football game, one of the cadet football players was interviewed by a nationally known sports announcer. I could not help noticing the cadet's polite straightforward "Yes, sir" and "No, sir" answers to the questions. In an age when our young people are noted for their careless dress, slovenly appearance and absence even of the rudimentary courtesy, such a personal presence was refreshing. To the young minister who may be considering service with the military, let me say this: if you do not appreciate a well planned regimen of life; if you do not take pride in your appearance; if you are incapable of quick and cheerful compliance to orders; if you can't get up in the morning--then you would not be happy in that capacity.

A DEMANDING REGIMEN

The Military Establishment is demanding in its regimen. We were taught in seminary that a pastor should, without fail, spend at least four hours per day in his study, that he should read many books, that he should keep himself abreast of world affairs and be aware of the situation in his immediate community. We were also taught that the pastor should be a model husband, that his children should reveal ideal parental supervision. It was impressed upon us that our personal affairs should be kept under control. In the military situation, while there are times for family recreation, there is usually a regimen of duty that requires the utmost of toughness and determination. I wish to speak of three things encountered within the framework of military life that take a great toll upon the resources of the military chaplain and his family.

I speak first of the unusual demands placed upon the chaplain's time. Whether we realize it or not, most of us are conditioned by the "forty-hour week," which, some say, may be further shrunk to thirty-six or fewer hours. We are living in a leisure-minded world. The usual demands upon the time of a chaplain in the military are similar to those usually experienced in the civilian pastorate. Of course there are the usual requirements for study and planning, with normal calling responsibilities. These are just the beginning. In a training situation, especially with new recruits, there is a heavy visitation schedule. Since these young men have very recently been moved out of home life into this new environment, they are anxious for personal interviews and help in the solution of problems which seem very important to them. Consequently there will be a heavy demand for counseling service. The Character Guidance Program with its endless classes added to the heavy orientation program are time consuming. Chaplains in this busy round of activity discover that there is little time for home and family. In a field situation the chaplain must remain away from home for the duration, sometimes days or weeks. There is the usual round of inspections, command visits, coordination with civilian groups, etc.

Added to all these duties is the constant stream of letters from families of servicemen, all representing problems and needs. Each of these letters must be answered carefully and courteously. Many of them involve investigation or referral. In a combat situation the chaplain, of course, is away from home and family for long periods of time, deeply and continuously involved with his men. The housing area chaplain with his normal pastoral duties soon finds himself immersed in a program, equally as busy as that of any busy pastor. During one assignment I found myself involved in a situation where eight hours daily were spent in interviews with prisoners, dealing with their needs. These heavy loads are, of course, activities dealing with people. There are people who need the gospel. Here is the richest ministry a man could desire. Opportunities for personal witness for the Lord are multiplied immeasurably. This is the most blessed privilege a chaplain could ask for.

I speak now of heavy demands placed upon the chaplains' spirituality. With the multiplicity of duties, especially those involving spiritual ministry with individuals, there is a constant drain upon a man's spiritual resources. The chaplain is constantly giving of himself. He discovers that often he finds himself giving and giving without the reciprocating experience of being fed and nourished himself. Adequate study and prayer and meditation are often neglected, with resulting coldness, superficiality and professionalism. How can a man force himself to drink deeply at the spiritual well springs if he is harried by pressing duty? I can praise God that often in these times my God has been very gracious, often granting spiritual uplift in unexpected ways and through unexpected moments made available for meditation, study and prayer. Often while in the busiest of times, the Lord has sent a sweet-spirited Christian soldier with whom I have had good fellowship. Sometimes an encouraging letter from home or from the parents of a soldier lent that lift that is so important. It seems that God, during those times will make a half hour with the Word of more rich blessing than a half day under ordinary conditions.

Not the least of the heavy demands of the military are those involving not only the chaplain but family as well. While the service is a stimulating experience for wife and family, there are problems. While there are great educational and travel opportunities, there is a price to pay. While there is the making of a host of interesting friends, there is the hardship also. The even tenor of family life is often shattered by prolonged absences due to field duty or to other things such as schooling or change of station. Often the father must travel alone to the duty, leaving wife and family at home, either to remain separated for the duration or to await availability of housing. The wife, then, must serve both as mother and father for a lonely period. If overseas travel is forthcoming, she is left alone to care for the many details that are involved. She must make her way with the family to the port of embarkation, dispose of the car, get herself and the family aboard the plane or ship and accomplish the travel. Many are the tales that may be told of car trouble, lost children, missing baggage, lost orders and finally husbands who do not show up to welcome arriving families.

The excessive demands and rigors of military life must be considered as a part of the framework within which one lives and works. These hardships are not insurmountable. They often become a source of joy and victory to the man and his family when they really want to

become all things to all men in order to win some. Many a chaplain and his family have found that these things have proved spiritual blessings for they have brought out deep spiritual qualities and taught trust in our Lord.

PRAGMATIC IN ATTITUDE

There are no more saints in the military than there are in civilian life. And there are just as many sinners. There are many deeply spiritual people in the service whose lives have been a great inspiration to me. However, the military establishment is definitely a secular organization. There is no particular sympathy for the spiritual realities that mean so much to us. The service is pragmatic, which means it is full of practical people. It has been discovered by commanders that the man of God in the service has something to contribute. Over the years the spiritual chaplain has worked hard and patiently with the soldier. He has led him to Christ. In turn the soldier has become a changed man. Now he attends to duty and is a responsible person. The commander sees this and is impressed. He reasons that the chaplain accomplishes good among his men. He is therefore a valued member of the staff.

My first commander, Colonel William G. Walters greeted me with these words, "I don't know what you are supposed to do here, Chaplain, but you go ahead and do it and I'll back you." Another commander seemed from the very start to have it in for me. He took our unit to Europe where we faced our first combat during World War II. I tried my best to do my work well, but seemingly to no avail. Soon I learned that his practice was to visit each new battery position as soon as possible after its change of emplacement. Since we were moving through France at a rapid rate, such visits were a strenuous effort. Now I knew what to do. A casual visit to the operations tent, a look at the map, a few minutes listening and a question or two from a friend gave me some map coordinates. When the Colonel arrived at one battery the next day, there was Carter, seated upon an ammunition box visiting with a group of men. The Colonel's initial reaction was to look at me quizzically and ask, "How did YOU get here?" Later reactions were a smile, a shake of the hand and an eventual invitation to his tent to play chess. I was doing my job. The pragmatist saw it and approved.

The military places great stress upon knowing the job. Hard work, attention to detail, giving of one's self in service brings respect, sometimes grudging admiration and finally, great friendships with surprisingly captivating people. At one installation I was given the thankless job of serving as Chapel Property and Funds Officer, with care and supervision of thirty chapels and about a million dollars' worth of property. Discovering that property records were completely inaccurate and that the entire operation was irregular, I learned property procedure, compiled an accurate record of every item and submitted a recommendation for a new method of handling property. The Supply Officer's only comment was, "I never saw a chaplain just like you before." However, not long after that there was suddenly made available to the chaplain the sum of \$13,000 which I quickly invested in equipment and good literature for our Sunday Schools.

The Military Establishment gives to the chaplain an enviable place of respect and prestige. The history of the chaplain goes back to antiquity for its beginnings, possibly starting

with the chanting and incantation of a medicine man over a war band. Its Christian connotation stems from the days of Saint Martin, Bishop of Tours, cir. 370-397 A.D. The "Cappellan" was the custodian of Saint Martin's Cloak, which was thought to have supernatural powers. Throughout history military forces have had religious leaders accompanying them during their campaigns. Only in recent years has the chaplain come to be closely involved with a spiritual program and given the opportunities he now enjoys.

The recognition and esteem enjoyed by the chaplain are great assets in his spiritual ministry. There is no warmer experience than to report for duty at a new station and be enthusiastically welcomed. Regardless of his rank the chaplain is received in all circles. He is one officer who is able to be closely associated with all ranks. He has instant honor and respect, only losing them through his own folly. His words are listened to. He is often asked to represent the commander at official functions. He serves on the staff of his commander. With this happy acceptance and esteem the chaplain naturally holds a place of influence and trust. The United States has an Army Task Force in Northern Italy with the mission of cooperating with the Italian forces in the defence against communism along the soft underbelly of Europe. One thorny problem has been that of the plight of American servicemen who run afoul of Italian law. During the early sixties these unfortunate fellows were often thrown into Italian jails and held incommunicado, sometimes for long periods of time. One concession the Italians made--they would permit a military chaplain to visit these men. This recognition enabled the chaplain to perform unusual spiritual and humane service in a time of serious need.

Often the chaplain is called upon to deal with serious problems involving moral lapses or personality problems, often among highly placed people. Often he is able to perform important liaison service with civilian communities. There is a familiar adage which goes like this: "Those chaplain crosses will get you into places none of the rest can go." It was the chaplain who was asked to go to the swanky Los Angeles hotel and break the news to a military wife that her husband had been jailed for embezzlement, settle the hotel bill, take charge of the brand new car and bring the family back to the installation. It was the chaplain who awakened his own wife in the wee small hours to visit a home where a wife was being beaten. It was the chaplain who sat with a broken-spirited senior officer who had been relieved of his command and reduced in rank.

Within the framework of the military there lies a strange, different, highly specialized life. The man who feels called to this service must respect and recognize its traditions and peculiarities. He must anticipate the special problems and perils of service life. He and his family must expect dislocation, discomfort and a life far different from that within the confines of a loyal Brethren-type congregation. Yet, within that strange environment there are untold opportunities and special satisfactions. The issues of life and death in this ministry seem to be more sudden and brutal and real and poignant. The people he will serve, with their special frustrations, will be open to the gospel. They are usually very frank and realistic. Thousands of unattached men will listen when someone befriends them and pours into their ears the story of salvation. Children are everywhere, open and waiting for Sunday School, Good News Clubs or Child Evangelism ministry. If a man will have the courage to respect the framework of the military and work within it he will find a great Macedonia calling, "Come over and help us!"

DEVELOPMENT OF THE INTERPRETATION OF ISAIAH 7:14

A Tribute to Edward J. Young

EDWARD E. HINDSON

In the interpretation of Isaiah 7:14, three basic positions have been historically taken by commentators: 1) that the reference is only to an immediate event of the prophet's own day; 2) that it refers only to the Messiah; 3) that it refers to both. The first position has been generally held by those who have denied the unity of the book's structure and supernaturalness of the content.¹ There have, though, been exceptions such as Orelli who denied the unity and held the direct messianic interpretation of 7:14.² From the time of the reformers most evangelicals have held the second viewpoint. Calvin early reflected this view, maintaining the Christological interpretation of Isaiah seven.³ Early writers like Bishop Lowth and the Baptist minister, John Gill also held the messianic interpretation of this passage.⁴ However, during the middle of the nineteenth century, especially after the publication of Duhm's work, the concept of immediate contemporary fulfillment of all of Isaiah's prophecies became widespread.⁵ Unable to stem the rising flood of opinion, many conservatives retreated to a dual-fulfillment position, especially on this particular passage.⁶ Thus, the position of the reformers, who saw fulfillment only in Christ, was abandoned. This influence affected the interpretation of the entire Immanuel passage, which came to be viewed by many as merely symbolic.⁷

Barnes represents this viewpoint in advocating that "some young female" would bear a son whose name would indicate God's blessing and deliverance. He maintains that only in this way could there have been any satisfactory and convincing evidence to Ahaz. However, he continues that though this is the obvious meaning there is no doubt that the language is so "couched" as to contain application to a more significant event that was a sign of God's protection. He concludes that "the language, therefore, has at the commencement of the prophecy, a fullness of meaning which is not entirely met by the immediate event."⁸

Beecher also accepted this viewpoint in asserting that the first event of the prediction inadequately fulfills it, but that it is completely fulfilled in a series of events that lead to final culmination.⁹

This concept was historically paralleled by the conservative thinking that the prophet did not know the implication of what he wrote and that his prophecy had "room for" a fuller applica-

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tion. For example, Ellicott maintained that in the New Testament times the prophecies were seen to have been fulfilled by events in Christ's life even though that meaning was not present to the prophet's own mind.¹⁰

A contemporary of these men was Dewart who criticized the views of leading liberals and the condescension of fellow conservatives such as Barnes, Fairbairn, and Riehm.¹¹ He argues that the true picture of the prophet is given in the Epistles of Peter, who tells us that they did know what they were writing of when they wrote. He challenges conservative writers to evaluate the implications of advocating that the prophets did not know the true meaning of what they wrote. He asks what this does to our concept of inspiration in bending it toward a dictation concept. His book provides several excellent discussions on key passages and is very helpful, though it is very little known today.¹²

The Dutch theologian, Gustav Oehler, also criticized the concept of "double-fulfillment" in the Isaiah seven passage. He felt that the whole context of chapters 7-9 clearly intends a direct messianic interpretation. He admits, "The interpretation now prevailing regards it as only typically Messianic."¹³

His view was followed by Briggs who also criticized seeing a double-fulfillment in the Isaiah passage. He maintained that a "typical correspondence" is not a direct prediction, for if it can have a "multiple fulfillment" then it was never really a prediction as Matthew obviously regarded it.¹⁴ He sees the sign presented to Ahaz as assigned to the future and, therefore, no immediate fulfillment was to be seen by either Ahaz or Isaiah.¹⁵

Hengstenberg also maintained that the Christian church had, from the time of the Church Fathers, upheld the direct messianic explanation of Isaiah 7:14. He states that it was not until the mid-eighteenth century that writers began to turn from this view. He admits that by the mid-nineteenth century it had gained to the point of prevailing over the historic interpretation.¹⁶

Cowles also criticized the growing double-fulfillment influence upon conservative writers. He gives a thorough discussion of the problems created by the double-fulfillment interpretation of Isaiah 7:14. He concluded that a dual-fulfillment view of the prophecy is really a "single-fulfillment" view in that only the first event is really predicted and the latter one is merely an "analogy."¹⁷ He asks some very searching questions, such as why did not the prophet structure the passage to "allow" a multiple meaning? He stresses that the use of the definite article and the verb tenses imply that the prophet has only one person in mind.¹⁸

Many exegetical writers such as J. Alexander and F. Delitzsch stood for the "single-fulfillment" view of this passage.¹⁹ However, most of the homiletical commentaries written by conservatives adopted the dual-fulfillment view and thus it came into the American pulpits.²⁰

Many contemporary conservative writers have continued the influence of the multiple-fulfillment interpretation of Isaiah 7:14. These, however, are generally represented in shorter commentaries and journal articles, since there have been no recent conservative commentaries of length on Isaiah except the appearance of Edward J. Young's work.²¹ Writers such as W. Mueller have advocated that we should accept the R.S.V. translation of almah as "maiden" and

use it as an acceptable working basis to present a further correspondence in the passage to the life of Jesus.²² In his book on hermeneutics, Berkhof discusses the concept of successive fulfillment in prophecy and indicates that he leans toward a double-fulfillment view of this passage.²³ Writing very excellent books on the Gospel of Matthew, H. N. Ridderbos and R. V. G. Tasker also indicate, while commenting on Matthew 1:23, that they see a multiple-fulfillment in the Isaiah 7:14 passage.²⁴ The fine conservative German writer, Erich Sauer also indicates that he accepts the concept of double-fulfillment when the appearance of a "type" fulfills part of the prediction and when "this type is also fulfilled in the Messianic development."²⁵ The only recent extensive conservative commentary on Isaiah that holds a dual-fulfillment view of Isaiah 7:14 is the work by the Plymouth Brethren writer, F. C. Jennings, who maintains that Immanuel is the prophet's son. He adds that this alone, however, cannot fulfill vv. 14-15.²⁶ Since then two major one-volume conservative commentaries have been published that represent a dual-fulfillment view of the Isaiah 7:14 passage.²⁷ Being very fine works representative of the best British and American evangelical scholarship, they are certain to help establish dual-fulfillment interpretation for many years to come. Fitch (N.B.C.) sees both an immediate and ultimate fulfillment in the Immanuel passage. He emphasizes that we cannot separate the passage from its messianic emphasis.²⁸ Archer (W.B.C.) presents an excellent case for viewing the prophet's wife as being typical of the virgin Mary. He relates the fulfillment both to the prophet's son and ultimately to Christ.²⁹

Among the recent critics of the dual-fulfillment concept of prophecy the most outspoken have been J. Barton Payne of Wheaton College and Bernard Ramm of California Baptist Theological Seminary. Payne criticizes Fairbairn's "overdone" typology which he refers to as a "modified form of dual-fulfillment."³⁰ He states that if one read only the New Testament it would be safe to say that he would never suspect the possibility of dual-fulfillment because the New Testament indicates that the predictions refer directly to Christ.³¹ Ramm warns that "one of the most persistent hermeneutical sins" is attempting to place two interpretations on one passage of Scripture, thereby breaking the force of the literal meaning and obscuring the picture intended.³² He concludes that if prophecies have many meanings, then "hermeneutics would be indeterminate."³³

List of Recent English Language Commentaries on Isaiah
and Their View of Isaiah 7:14

MESSIANIC

NON-MESSIANIC

DUAL-FULFILLMENT

Henry (1712)

Lowth (1778)

Clark (1823)

Hengstenberg (1829)

Alexander (1846)

Simeon (1847)

Delitzsch (1866)

Cheyne (1868)

Michaelis (1778)

Meyer (1850)

Luzzatto (1855)

Barnes (1840)

Keith (1850)

Cowles (1869)		
Birks (1878)	Ewald (1876)	
Kay (1886)	Driver (1888)	
	Smith (1888)	
	Sayce (1889)	
Dewart (1891)		
Orelli (1895)		Skinner (1896)
	Oesterley (1900)	MacClaren (1906)
		Naegelsbach (1906)
Robinson (1910)	Gordon (1909)	
Gaebelein (1912)	Gray (1912)	
Rawlinson (1913)		
		Plumptre (1920)
		Exell (1925)
		Williams (1926)
	Torrey (1928)	
Rogers (1929)	Wade (1929)	
	Boutflower (1930)	
	Kissane (1941)	
Copass (1944)		
Kelly (1947)		Aberly (1948)
		Jennings (1950)
Vine (1953)		
		Fitch (1954)
	Interpreter's Bible (1956)	
	Blank (1958)	
	Shilling (1958)	
	Mauchline (1962)	Archer (1962)
Young (1965)	Leslie (1965)	

It may be noted from this chart that as the non-messianic interpretation gained impetus in Germany and began to influence writers in England and the United States during the last half of the nineteenth century, conservative writers of the early twentieth century began to adopt the position earlier advocated by Barnes and Keith.³⁴ At the same time there was a noticeable drop in commentaries advocating a strictly messianic fulfillment. Meanwhile the critical viewpoint continued to gain acceptance, especially with the publication of Gray's work as part of the International Critical Commentary.³⁵ Such interpretation has a firm foothold today in liberal and neo-orthodox interpretation. The conservative works advocating single-fulfillment since Orelli were really more study-guides and devotional commentaries, so that Young was right when he wrote in 1954 that "since 1900 no truly great commentaries upon Isaiah have been written."³⁶ He declared that a great twentieth-century commentary must be written to break with the influence of Duhm.³⁷ He called for the writing of a new commentary.³⁸ Eleven years later he

answered his own call with the publication of volume one of such a commentary.³⁹ It is a defense of the unity of the book's authorship and of the Messianic interpretation of the Immanuel passage.

Dr. Young's death in 1968 came as a great shock to the world of Biblical scholarship. Yet it was gratifying to learn that he had completed the draft of the third volume of his commentary on Isaiah. We are all deeply grateful for God's providence in this matter. Dr. Young has gone to a greater reward but he has left us a tremendous legacy in his great work on the Book of Isaiah. Certainly he has written the "truly great commentary upon Isaiah" of the twentieth century

DOCUMENTATION

1. See such examples as S. R. Driver, Isaiah: His Life and Times (London: Nisbet and Co., 1888); Gray, The Book of Isaiah Vol. I (New York: Scribner's Sons, 1912); Duhm, Das Buch Jesaia (Gottingen, 1922); Boutflower, The Book of Isaiah (London: SPCK, 1930); Mowinckle, He That Cometh (New York: Abingdon, 1954); Mauchline, Isaiah 1-39 (New York: Macmillan, 1962); Leslie, Isaiah (New York: Abingdon, 1963); G. Knight, A Christian Theology of the Old Testament (London: SCM, 1964).
2. C. Von Orelli, The Prophecies of Isaiah (Edinburgh: T. & T. Clark, 1895).
3. See Calvin's position in Commentary on the Book of Isaiah (Grand Rapids: Eerdmans, 1953), p. 246.
4. Lowth, Isaiah (Boston: Buckingham, 1815--originally published in 1778) and Gill, Body of Divinity (Grand Rapids: Zondervan, 1951, reprint of 1771 edition).
5. Duhm, op. cit. For a good discussion of Duhm's methods and the influence he exerted upon other writers see Young, Studies, pp. 39-47.
6. Discussed by H. Ellison, Men Spoke From God (Grand Rapids: Eerdmans, n.d.), p. 14.
7. A. B. Davidson, Old Testament Prophecy (Edinburgh: T. & T. Clark, n.d.), p. 268.
8. A. Barnes, Notes on the Old Testament--Isaiah, Vol. I (Grand Rapids: Baker, n.d.), p. 158.
9. W. Beecher, The Prophets and the Promise (Grand Rapids: Baker, n.d.), p. 130.
10. C. Ellicott, Bible Commentary For English Readers (London: Cassell & Co., n.d.), p. 438.
11. See the excellent discussion on the viewpoints of his contemporary writers on Isaiah 7:14. He mentions Riehm, Orelli, Oehler, Green, G. A. Smith, Gloay, Davidson and Cheyne. Dewart, Jesus the Messiah in Prophecy and Fulfillment (Cincinnati: Cranston & Stowe, 1891), pp. 128-29.
12. Ibid., pp. 64-73. He provides an excellent criticism of the radical viewpoints of Workman who advocated the view that there is nothing in the Old Testament that refers to Christ.
13. G. Oehler, Theology of the Old Testament (New York: Funk & Wagnall, 1883; reprint Grand Rapids: Zondervan, n.d.), p. 527.
14. C. Briggs, Messianic Prophecy (New York: Scribner's Sons, 1892), p. 197 ff.
15. Ibid., p. 197.

16. Hengstenberg, A Christology of the Old Testament and a Commentary on Messianic Predictions, Vol. III (Grand Rapids: Kregal, 1956; reprint of 1829 ed.), p. 48. Perhaps the reason Dewart's fine work has become almost unknown is because of Hengstenberg's poor footnotes and mis-pagination of his writing. Nevertheless, Hengstenberg's volumes are excellent and his notes are very useful.
17. Cowles, Isaiah: With Notes (New York: Appleton & Co., 1869), p. 53. This is also a very fine work that has generally been overlooked by most writers.
18. Ibid., p. 54.
19. Alexander, The Earlier Prophecies of Isaiah (New York and London: Wiley & Putnam, 1846), pp. 111-114; and Delitzsch, Biblical Commentary on the Old Testament: Isaiah Vol. I (Grand Rapids: Eerdmans, 1949; reprint of 1877 ed.), pp. 216-21.
20. See the comments of A. MacClaren, Expositions of Holy Scripture: Matthew I-VIII (New York: Hodder and Stoughton, 1906), pp. 10-11. In his commentary on Isaiah he completely skips over the 7:14 passage! In his reference to Matt. 1:23 he accepts the dual-fulfillment position. He states: "the fulfillment does not depend on the question whether or not the idea of virginity is contained in the Hebrew word, but on the correspondence between the figure of the prophet. . . and the person in the gospel." For a criticism of the concept that prophetic fulfillment is merely a "correspondence" see E. J. Young, "Prophets" in Zondervan Pictorial Bible Dictionary, ed. M. Tenney. (Grand Rapids: Zondervan, 1963), p. 689. He warns: "We must guard against the view that there is merely a correspondence between what the prophets say and what occurred in the life of Jesus Christ. There was of course a correspondence, but to say no more than this is not to do justice to the situation. Jesus Christ did not merely find a correspondence between the utterances of the prophets and the events of His own life. . . so we may say of the entire prophetic body, they saw Christ's day and spoke of Him."
21. Young, The Book of Isaiah in New International Commentary series. (Grand Rapids: Eerdmans, 1965).
22. W. Mueller, "A Virgin Shall Conceive," Evangelical Quarterly, Vol. XXXII. No. 4 (London: October, 1960), pp. 203-207. For a good criticism of this viewpoint see the article by W. Robinson, "A Re-Study of the Virgin Birth of Christ." Evangelical Quarterly, Vol. XXXVII. No. 4 (London: October, 1965), pp. 198-211 and C. Feinberg, "Virgin Birth in the Old Testament and Isaiah 7:14." Bibliotheca Sacra Vol. 119 (Dallas: July, 1962), pp. 251-58.
23. L. Berkhof, Principles of Biblical Interpretation (Grand Rapids: Baker, 1950), pp. 137-38.
24. H. Ridderbos, Matthew's Witness to Jesus Christ (New York: Association Press, 1958), p. 21 and Tasker, Gospel According to St. Matthew (Grand Rapids: Eerdmans, 1961), p. 34. Tasker sees the original intention of the prophecy as signifying the birth of Hezekiah. He maintains that it is Matthew's indication that Isaiah was not really fully aware of the far-reaching consequences of his own prophecy.
25. Sauer, Dawn of World Redemption (Grand Rapids: Eerdmans, 1951), pp. 146-47. He classifies all predictions that dealt with events in the gospels and the church age as "spiritually and typically" predictive. This seems to indicate that he does not see a passage like Isaiah 7:14 as directly predictive of Christ. He also lists on pp. 161-62 events relating to the work of the Messiah, beginning with his "birth in Bethlehem" (Micah 5:2), but he makes no reference at all to Isaiah 7:14; therefore, it is difficult to determine his position on that passage, but his leaving it out indicates that he probably

does not consider it directly messianic. For a criticism of Sauer's view of predictive prophecy see J. B. Payne, "So-Called Dual Fulfillment in Messianic Psalms" in Printed Papers of the Evangelical Theological Society (1953 meeting at Chicago), pp. 62-72.

26. Jennings, Studies in Isaiah (New York: Loizeau Brothers, 1950), pp. 84-85. He argues that Isaiah's sons are referred to as "signs" in chapter eight and, therefore, Immanuel must be either Maher-shalal-hash-baz or a third (unknown) son. This is the same position taken exactly a century earlier by A. Keith, Isaiah As It Is (Edinburgh: Whyte & Co., 1850), pp. 67-69.
27. F. Davidson (ed.). The New Bible Commentary. (Grand Rapids: Eerdmans, 1954); and C. Pfeiffer and E. Harrison, The Wycliffe Bible Commentary (Chicago: Moody Press, 1962).
28. W. Fitch, "Isaiah" in N.B.C., p. 569.
29. G. Archer, "Isaiah" in W.B.C., p. 618.
30. Payne, op. cit., p. 64.
31. Ibid., p. 65.
32. Ramm, Protestant Biblical Interpretation (Boston: Wilde, 1956), p. 87.
33. Ibid., p. 88.
34. There is good reason to doubt whether Keith can actually be considered a "conservative."
35. Gray, The Book of Isaiah (New York: Scribner's Sons, 1912).
36. Young, Studies in Isaiah (Grand Rapids: Eerdmans, 1954), p. 72.
37. Ibid., p. 72.
38. Ibid., p. 100.
39. In 1965 Eerdmans of Grand Rapids published Vol. I of a projected three-volume commentary on Isaiah by E. Young, entitled The Book of Isaiah. It is the initial volume of the New International Commentary series on the Old Testament. Much of its contents are a compilation of Dr. Young's earlier works: Studies in Isaiah (1954); Who Wrote Isaiah? (1958) and the appendix material in the revised edition of R. D. Wilson's A Scientific Investigation of the Old Testament (Chicago: Moody Press, 1959).

THE NEW TESTAMENT DOCTRINE OF DEMONS

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The Bible clearly teaches the existence of certain personal beings called "demons." In the Authorized Version the word "demon" itself does not occur but these beings are variously designated by such terms as: "devils" (Mt. 7:22), "spirits" (Mt. 8:16), "unclean spirits" (Mt. 10:1), "foul spirits" (Lk. 9:25), and "evil spirits" (Lk. 8:2). In all, there are about eighty references to demons in the New Testament.¹ On a number of occasions Jesus attested to the existence of demons by His statements concerning them (Mt. 12:27, 28). A significant part of His ministry involved ministering to those who were demon possessed (Mk. 1:34). Consequently, one who accepts the Bible as God's Word and Jesus as God must admit the existence of demons.

THE NEW TESTAMENT NAMES FOR DEMONS

Daimōn. -- This is the root from which the English word "demon" is derived (through Latin and French).² In the critical editions of the Greek New Testament the word occurs only one time--Matthew 8:31. This is the occasion where the daimones in the Gadarene demoniacs requested permission to enter the pigs. On four other occasions the word appears in the Textus Receptus (Mk. 5:12; Lk. 8:29; Rev. 16:14; 18:2).

The derivation of the term daimōn is uncertain. "Plato indeed derives it from daemon, an adjective formed from daō and signifying "knowing," or "intelligent."³ If this is correct then the name is apparently derived from the fact that the demons have knowledge that is superior to that of humans. Many modern scholars, however, do not accept Plato's derivation and derive the name from the root dai, with the basic meaning of "divide," "assign," or "disrupt."⁴ The reason for this derivation is not entirely clear. It has been suggested that it indicates a concept "of the daimōn as that which consumes the body,"⁵ or a "divider or distributor of destiny."⁶

It is of significant value to trace the development in meaning of the word daimōn, from its earliest usages to its usage in the New Testament. Apparently its original signification was to designate a "supernatural power."⁷ As such it was sometimes used as a synonym for theos ("god"). It was used in a more general sense than theos, however, and was used particularly when an "unknown superhuman factor" was at work.⁸ Acts 17:18, where Paul was accused of setting forth "strange gods," is a Biblical example of such a usage by pagans

(however, the derived word daimonion, is used). A second stage (post-Homeric) in the development of the term daimōn was its employment to designate those who were conceived as the intermediaries between men and the gods. These were considered as either demi-gods or as the spirits of good men of the Golden Age.⁹ A much later development in the usage of the term involved the conclusion that demons were morally imperfect beings, and like man, might be good or evil. Some concluded that "falsehood belongs to the very essence of demons."¹⁰ The Jewish writers of the Septuagint, and later the New Testament writers, clearly conceived of all demons as evil. The Septuagint, like the New Testament, avoids the usage of daimōn and instead prefers the following term.

Daimonion. --This term is the neuter of the adjective daimonios. Originally it was not used as a true substantive but had the sense of the adjective "divine."¹¹ Since the concept of "demons" was not so developed as was the concept of "gods," and was used as a general synonym for theos, it came to be used to designate an "inferior divinity," or "lesser deity."¹² The great Greek scholar, A. T. Robertson, said that "Daimonion is a diminutive of daimōn."¹³ Apparently the Jews usually avoided daimon because it was "too closely associated with the positive religious elements" of the pagans.¹⁴ Since the Jews considered all the "gods" and "divinities" of the pagans as less than true deity, this term could be appropriately used by them to designate all idols, pagan gods, and demi-gods. The Septuagint, used daimonion to translate five different Hebrew words (shedhim, Deut. 32:17; Ps. 106:37; seirim, Lev. 17:7 and others; 'elilim, Ps. 96:5, 95:5 in LXX; Gad, Isa. 65:11; and qeter, Ps. 91:6, 90:6 in LXX).

The word daimonion occurs about sixty-three times in the New Testament.

Daimononizomai. --This verb means "to be possessed by a demon."¹⁵ In simple verb form it occurs only in Matthew 15:22 where it is connected with the adverb kakos. The Canaanite woman's daughter was "badly demon possessed," or "grievously vexed with a demon." The verb appears twelve other times in the New Testament in participial form and should be translated "demon possessed" (cf. Mt. 4:24).

Daimoniōdēs. --This adjective simply designates that which is associated with demons and should be translated "demonic." In the New Testament it occurs only in James 3:15 where it is used to designate certain wisdom as "demonic." This demonic wisdom is contrasted with the true divine wisdom (v. 17).

Deisidaimonesterous. --This word occurs only in Acts 17:22 where Paul says that the Athenians are "too superstitious" (A.V.), or "very religious" (A.S.V.). It literally means that they were "reverencing the demons (or "divine" things--"gods" in their thinking) more than usual." It is derived from deidō, meaning "to fear," and daimōn.

Deisidaimonia. --This word is derived from deidō, meaning "to fear" or "reverence," and daimonion. It refers to a fear or reverence for demons, or "divine things," gods, or demi-gods. It occurs only in Acts 25:19 where it is translated "superstition" (A.V.) or "religion" (A.S.V.).

Pneumata.--On several occasions demons are simply designated as pneumata, "spirits." In each case the fact that demons are so designated is proved by an adjective describing their character or by the general context. In Matthew 8:16 those who were demon possessed (daimonizomenous) were brought to Jesus and He cast out "the spirits" (pneumata). When the seventy returned to Jesus, rejoicing that "even the demons (daimonia) are subject unto us," Jesus told them to "rejoice not, that the spirits (pneumata) are subject unto you. . ." (Lk. 10:17-20).

A number of qualifying adjectives are used to identify these pneumata as demons: akatharton ("unclean," Mt. 10:1); ponēron ("evil," Lk. 7:21); ponērotera ("more evil," Mt. 12:45); puthōna ("Python," or diviner, Acts 16:16 only); alalon ("dumb" or "mute," Mk. 9:25); kōphon ("deaf," Mk. 9:25); astheneias ("infirmities," Lk. 13:1).

The unusual usage, "spirits of demons," in Revelation 16:14 is apparently intended to distinguish them from human spirits. Not only are they "unclean spirits" (v. 13), but they are not merely human, rather supernatural--"spirits of demons" (v. 14).

THE PERSONALITY OF DEMONS

It has sometimes been suggested that there are no personal beings who may be designated as "demons." The term is simply an ancient and common designation for certain mental and physical ailments. Davies states that so-called demonism is nothing more than "certain diseases superstitiously regarded as due to demonical influence."¹⁶ Such a view, of course, implies that Jesus was confused by the superstitions of His day. The Bible-believer, however, cannot accept this explanation. Demons are called "spirits." Spirits are always personal beings. Diseases do not speak as did the demon who cried out "What have I to do with thee, Jesus, thou Son of the most high God?" (Mk. 5:7).

Older theologians considered that personality was proved by the existence of intellect, sensibility (or emotion), and will. That demons have intellect may be seen in their recognition of Jesus (Mk. 5:7). That they have emotions is attested by their impassioned pleas ("besought"--Mt. 9:31) to escape premature torment (Mk. 5:7), and by their "trembling" in anticipation of judgment (Jas. 2:19). That they have will is evidenced in their choice of the alternative of entering the swine (Mt. 8:31). More modern theologians tend to express personality in terms of the possession of self-consciousness, and self-determination.^{16b} It would seem wise to include moral sensibility or responsibility as part of the definition of personality. The references cited above also prove that demons have self-consciousness, self-determination, and moral responsibility.

THE IDENTIFICATION OF DEMONS

Spirits of evil men.--This view has already been mentioned under the discussion of the term daimōn. In popular Greek belief demons were "fundamentally the spirits of the departed."¹⁷ Since they were considered as responsible for many terrifying events in nature and human life

they were generally conceived as sinister powers and consequently as the departed spirits of evil men in particular. Josephus held this view since he identified demons as "no other than the spirits of the wicked, that enter into men that are alive and kill them, unless they can obtain some help against them."¹⁸

The Scriptures grant no support to this theory. The spirits of all men are taken at death to specific places ("paradise" or hades) and are not left free to wander about and to inhabit other bodies. There is a great impassable "gulf" fixed between the wicked dead and the righteous dead (Lk. 16:26). Apparently a similar gulf exists between the wicked dead and the living (Lk. 16:27-31). The rich man of Luke 16 woke up in torment and it is clear that there was no possibility of relieving his torment by leaving hades and entering a living body. Even the spirits of the saints are not left to roam the earth. The special appearances of Samuel (I Sam. 28:12-20), and Moses and Elijah (Mt. 17:3), were unique manifestations for sovereign purposes. In Revelation 6:9 the spirits of a special group of saints seem to be confined to a specific location. David said of his departed son, "I shall go to him, but he shall not return to me" (II Sam. 12:23).

Spirits of a pre-Adamic race. -- A number of conservative Bible teachers have concluded that demons are the disembodied spirits of a pre-Adamic race. Thiessen,¹⁹ Larkin,²⁰ Schwarze,²¹ Barnhouse,²² and Nevius²³ were friendly to this theory. Ottman,²⁴ Pardington,²⁵ Bancroft,²⁶ Pember,²⁷ and others have firmly espoused it. This is in spite of the fact, as Thiessen admits, "that the Scriptures nowhere speak of such a race."²⁸ Those who favor this theory contend that Genesis 1:1 describes the creation of a complete and perfect earth many millenniums ago. This perfect earth was changed into the state described in Genesis 1:2 as a result of the sin of either the angels, or of the pre-Adamic men who inhabited the pristine earth, or both. The state described in verse one may have lasted for thousands or even millions of years. Likewise the state described in verse two may have lasted for thousands of years.²⁹

Not all who hold this "ruin-reconstruction" theory ("the gap theory") understand it as the explanation for the origin of demons. Archer, for example, classifies "Pithecanthropus, the Swanscombe man, the Neanderthal and all the rest. . . possibly even the Cro-Magnon man. . ." as pre-Adamic, but he suggests that they were "men" who did not have souls.³⁰ If they were animals who had no souls, or spirits, then their supposed existence offers no explanation for the origin of demons.

There is not one particle of genuine evidence, however, for either a pre-Adamic race or the ruin-reconstruction theory.

1. The grammar of Genesis 1:1-2 will not allow a "gap."
2. Other Scriptures which are supposed to teach this theory are in fact opposed to it.
3. Theology does not demand a gap.
4. Geology does not demand a gap.
5. Certain Scriptures deny the possibility of a gap.

The Bible specifically states that everything that was created was created within the six days of Genesis one (Ex. 20:11; 31:17). It is specifically stated that sin and death entered the world as the result of Adam's sin (Rom. 5:12-18). Adam is clearly designated as the first man (Gen. 2:7; 1 Cor. 14:45). At the end of the creation week God considered everything He had made as "very good" (Gen. 1:31).³¹

Those who hold this view sharply distinguish between demons and angels on the basis that demons are disembodied spirits who seek embodiment in contrast to angels who have celestial bodies and consequently do not seek embodiment. This aspect of the theory will be considered later.

Disembodied spirits of the "nephilim" of Genesis 6.--This theory is based upon the traditional interpretation of Genesis 6 as involving evil angels. These evil angels are thought to have lusted after the beautiful daughters of men and consequently to have entered into marriage relationships with them.³² The results of this union were a strange progeny that were half human and half angel. Frequently this whole affair is viewed as an attempt, sponsored by Satan, to corrupt the whole human race so that there would be no pure Adamic stock (or "Eveian" stock!) through which the promised deliverer could come (Gen. 3:15). Noah's family may have been the only family which had not been corrupted to include "angelic stock." This is why Noah alone was "perfect in his generations" (Gen. 6:9).³³

Many conservative scholars agree with the basic premise of this theory--that is, that evil angels were involved in the sin of Genesis 6. Several reasons may be briefly listed:

1. There is no evidence for the alternative theory that the descendants of Seth were a godly race, whereas the descendants of Cain were all ungodly. Even if such a distinction existed, the phrases "sons of God," and "daughters of women" do not seem to be appropriate designations for two such races.

2. Some Septuagint manuscripts (Alexandrinus) have the phrase "angels of God," instead of "sons of God." This is indicative of the ancient Jewish interpretation.

3. The Hebrew manuscripts all have "sons of Elohim," a phrase which elsewhere in the Old Testament always refers to angels (Job 1:6; 2:1; 38:7--especially interesting if Moses wrote Job as some believe). The phrase "sons of God" seems to refer to those directly created by God and consequently not born of other beings (angels; Adam, Lk. 3:38; Christians, Jn. 1:12).

4. Without this "angel hypothesis" there is no satisfactory explanation as to why some of the evil angels are bound and others are not. "God spared not the sinning angels (or "angels when they sinned"), but consigning (them) to Tartarus, committed (them) to pits of gloom--being kept unto judgment" (II Pet. 2:4). "And angels, not having kept the rule of themselves (or "their beginning estate") but having deserted their own habitation, He has kept for the judgment of the great day in everlasting bonds under gloom" (Jude 6).

5. The sin of these bound angels seems to be identified as an unusual kind of fornication. After mentioning the bound angels Jude adds: "Just as Sodom and Gomorra and the cities around them, in like manner to these committing fornication and going away after different flesh, are set forth(as) an example undergoing (the) justice of eternal fire" (Jude 7). According to A. T. Robertson, the phrase "in like manner to these" means "like the fallen angels."³⁴ Wuest argues that the phrase cannot mean that the surrounding cities sinned "in like manner" to Sodom and Gomorra.³⁵ Indeed if that were the case, the phrase would serve no purpose and the sense would be much clearer if it were omitted. Also in II Peter 2:4 (and perhaps I Pet. 3:19,20) the sin of those bound angels seems to be closely associated with the great flood of Genesis 6:9.

6. The "angel view" was the common interpretation in the time of the Apostles. It was presented fully in the apocryphal Book of Enoch. The so-called "Minor Genesis," the majority of the rabbinic writers, Philo, Josephus, and apparently all of the early Church Fathers accepted it (including Justin, Clement of Alexandria, Tertullian, Cyprian, Ambrose, and Lactantius). Though it was rejected by some of the later Church Fathers (Chrysostom, Augustine, Theodoret) and by many modern theologians (Hengstenberg, Keil, Lange, Jamieson, Fausset, Brown, Matthew Henry, John Dick,³⁶ C. I. Scofield), it has been endorsed by many conservative theologians (Luther, Meyer, Delitzsch, J. B. Mayor, Plummer, Alford, W. Kelly, Pember, A. C. Gaebelein, James Gray, Larkin, Ryrie, Wuest, Unger, and others).³⁷

The least that can be said of the statements of Peter and Jude is that their comments certainly harmonize with the then popular interpretation and in no way present any objection to the view.

While it may be agreed that the "sons of God" of Genesis 6 were angels, this does not prove that demons are the disembodied spirits resulting from this union. Not only is this theory based upon the identification of the "sons of God" as angels, but it is also based upon a distinction between angels who are thought to possess a celestial or spiritual body, and demons who are thought to be disembodied spirits. McClain, for example, states that "Demons are not angels."³⁸ His major reasons are that the names are never used interchangeably and that demons desperately seek embodiment and are distressed and not at rest while not embodied.³⁹ Concerning this last apparent characteristic of demons, Wuest comments as follows: "This clearly infers that at one time they had physical bodies, and being deprived of them through some judgment of God, they try to satisfy their innate desire for a physical existence in that way. This is not true of angels."⁴⁰

To this reasoning it may be objected that:

1. "Possession" of a human body may be desired by the demons simply as the best method to accomplish their purposes. Also, just as it is possible for degraded humans to delight in the worst of perverted experiences, so the

demons because of their degraded nature may have learned to delight in a certain sensual pleasure which they derive from the possession of a human body. Perhaps they are not fully satisfied until they find a "victim" who will grant them the full exercise of their own will. This does not prove that they once had physical bodies of their own which they lost by Divine judgment. The case of the demons who desired to enter pigs may be simply interpreted as a desperate alternative which they suggested in preference to being sent to the abyss (Lk. 8:32).

2. Satan himself, who is admittedly an angel, can "enter" a person. In Luke 22:3 it is specifically stated that "Satan entered into Judas."

3. Acts 23:8, 9 is used by the adherents of this view to prove that demons, as mere spirits, are to be distinguished from angels.⁴¹ In this passage it is stated that the "Sadducees say that there is no resurrection, neither angel, nor spirit." The Pharisees, on the other hand, defend Paul by saying, "What if a spirit hath spoken to him, or an angel?" (A.S.V.). To the opinion that demons are here distinguished from angels it should be objected that demons are not mentioned. The Sadducees denied the separate existence of human souls as well as angels. They taught that human "souls die with the bodies."⁴² Paul had claimed that he had spoken with the crucified and resurrected Christ (22:18). The Pharisees were willing (for the sake of their argument with the Sadducees) to admit the possibility that a spirit (perhaps even the crucified Jesus), or an angel, had spoken to him. In any case it is clear that a rigid distinction between angels and spirits cannot be drawn. In several passages angels are identified as spirits (Ps. 104:4; Heb. 1:14). It has previously been noted that demons are sometimes designated as spirits (Mt. 8:16; Lk. 10:17, 20).

On the basis of these objections it may be concluded that there is no proof that demons are disembodied spirits. The basic premise of this theory, that the "sons of God" in Genesis 6 were angelic creatures, seems legitimate. But if there is no proof that demons are disembodied spirits, and no proof that they are an order of beings distinct from angels--may it not be the case that the sin of Genesis 6 did not propagate demons, but rather the demons were the instigators of the whole affair?

Demons are fallen angels.--This means that they were all originally created perfect (like Lucifer, Ezek. 28:15) yet they sinned and in so doing they became demons. All fallen angels may also be called demons. A number of considerations lend support to this view:

1. It offers a reasonable interpretation for the strange union in Genesis 6. If the "sons of God" were fallen angels, and if fallen angels may be identified with demons, then demons may have entered the bodies of depraved men and so controlled and "possessed" them that it could be said that the demons ("sons of God")⁴³ married the "daughters of men" for whom they had lusted. Gray suggested that, "Through the medium of such bodies thus possessed, the

'sons of God' may have had the intercourse referred to."⁴⁴ This removes the objection that angels "neither marry, nor are given in marriage (Mt. 22:30). Christ stated that the "angels in heaven" (A.S.V.). . . "neither marry nor are given in marriage." Apparently it is also true that there can be no intermarriage among angels even on the earth. The only way that angels can enter a marriage relationship is by "possessing" a human being so completely that the individual's will is so controlled as to almost lose his individual identity. This seems to have been the case with many of the demoniacs whom Christ encountered (Mk. 5:1-15).

2. This interpretation also offers a reasonable explanation for the "nephilim" (A.V. "giants"). Genesis 6:4 is usually interpreted as teaching that the nephilim were the unusual progeny of the strange union, but this interpretation is not necessary. It seems legitimate to understand the nephilim merely as "fallen ones,"⁴⁵ and identify them with the depraved men who were the subjects of the demon possession. The verse does not say that the nephilim were born by the union, but that the union was possible because of these "fallen ones." The verse adds that "also afterwards" there were "fallen ones" in the earth. They are mentioned again in Numbers 13:33. Why could not these "fallen ones" be the evil men who subjected themselves to demon possession?

They [the Nephilim] (were) the heroes who were from ancient time, the men of the name ("Men of renown"). The Nephilim were in the earth in those days, and also afterwards, when the sons of God went in to the daughters of men, and they bore children to them.

Even if the "they" refers to the children of these unions it does not imply more than that these children, having such evil fathers also grew up to become fallen ones, famous (or infamous) for their strength and prowess. Later Nimrod was such a hero (Gen. 10:10). One characteristic of a certain type of demon possession in the New Testament was the impartation of unusual strength (Mk. 5:4).

3. Also in favor of this interpretation is the passage in Matthew 12:24-29 where Beelzebul seems to be used as a pseudonym for Satan. The Pharisees accused Christ of casting out demons "by Beelzebul, ruler of the demons." In His response Jesus substitutes the name "Satan" for Beelzebul: "How is Satan able to expel Satan? . . . if Satan stood up against himself and was divided, he cannot stand" (Mk. 3:23-26). Later He refers to "the devil and his angels" (Mt. 25:41). Since he is leader of the demons and also of the fallen angels there is no reason why the two titles may not refer to the same beings. Moreover, when Beelzebul is designated as "ruler of the demons," the word that is used is archonti which has the basic meaning of "first." As "first of the demons" he is their ruler.

4. The account of the demon-locusts who will be released upon the earth near the end of the Great Tribulation supports this identification (Rev. 9:1-11). Though the word "demon" is not used, it is generally agreed among futurist interpreters that the "locusts" described in these verses are demons, or at least demon-possessed creatures. It is significant that these demons have over them as king an angel whose name is Abaddon and Apollyon. If their king is an angel there is no reason why they may not be considered as angels.

5. It has previously been established that angels can do what demons do-- that is they can enter a person and control his activities. Satan entered and directed Judas (Jn. 13:27; Lk. 22:3). This fact renders unnecessary any distinction between the nature of angels and the nature of demons.

6. This identification offers an explanation as to why some evil angels are bound and others are free. Certainly the imprisonment of some of the angels was not due to their participation in the original rebellion and fall with Satan, for in such case the chief offender himself (Satan) would have been imprisoned. It is probable that at the time of the flood God confined the offending demons in His prison. Not all the evil angels had entered the nephilim to enjoy sexual pleasures. It is possible that God may have these fallen angels on "warning," that if any attempt to overstep His permissive bounds (Job 1:12) He will send them immediately to the abyss. The demons in Luke 8:31 besought Jesus that He would not send them to the abyss and terminate their freedom. Unger suggests that it may have been Jesus' habit to dismiss to the abyss the demons He expelled.⁴⁶ But it is obvious that not all demons who left their victims were sent to the abyss (Lk. 11:24). Also Jesus ordered one demon not to return to his victim, thus clearly indicating the possibility of such return apart from the Divine prohibition.

That demons are to be identified with the fallen angels was and is the opinion of a great host of conservative Bible scholars. These include John Owen,⁴⁷ A. A. Hodge,⁴⁸ Charles Hodge,⁴⁹ A. H. Strong,⁵⁰ Richard De Ridder,⁵¹ Richard Whately,⁵² A. C. Gaebelein,⁵³ L. T. Townsend,⁵⁴ and L. S. Chafer.⁵⁵ Chafer, however, believed that of those fallen angels who were not imprisoned "another company became demons."⁵⁶ Indeed, it may be that though there is no distinction between demons and fallen angels as to their nature, yet the name "demon" may signify the "knowing ones" who have come to know human beings in a unique relationship--i.e. it may be best to reserve the name "demon" for those fallen angels who have degraded themselves by entering and "possessing" human beings. But this is purely conjectural.

The question as to the origin of demons is settled by answering the question, "Are demons different from fallen angels?" The major objections to their identity are as follows:

1. The two are never identified. The fallen angels are never called demons and the demons are never called angels. In answer it might be said that: (a) neither are they clearly distinguished; (b) both are identified as

"spirits" (Heb. 1:14; Mt. 8:16); (c) and both are capable of the same type of activities (Jn. 13:27; Lk. 11:23-26).

2. Demons seem to crave embodiment (Lk. 11:23-26). This is never said of angels. This objection has been answered previously. The demons are depraved spirits who either seek the gratification of their sensual desires by embodiment, or who can best further their Satanic program by embodiment (Jn. 13:27).

3. Demons seem to love filth, nakedness, and tombs (Lk. 8:27), whereas angels are conceived as enlightened beings possessing unusual wisdom. Again the answer is that these evil angels have wholly devoted themselves to sensuous appetites. It is nowhere stated that they are stupid. There is no reason to suppose that the demons who possessed people and caused them to act in strange ways were any less intelligent than the rest of the fallen angels. The most emphasized characteristic of these demons is that they are "unclean." This does not refer to physical uncleanness since they have no material bodies, rather it describes their moral nature. Just as some of the most enlightened humans are addicted to hallucinatory drugs and revel in perversions, so some of the fallen angels have devoted themselves to impurities.

THE CREATION AND FALL OF DEMONS

Since the heavens and earth "and all that in them is" were created within the six creative days of Genesis one, the angels who later became demons were created within that week (Ex. 20:11). It is commonly thought that the angels were created in "eternity past," long before the earth or man, but there is no Scriptural proof for this theory. It is stated that the "sons of God" shouted for joy when they beheld God's creative work, but it is probably the work of the second through the sixth of the creative days for which they rejoice (Job. 38:7). Or it is possible that God created the heavens and their hosts (the angels), then the earth (Gen. 1:1), then light, --all within the first day of creation (Gen. 1:5). The statement of Psalm 33:6 that, "By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth," seems to connect closely the creation of the heavens and their hosts, the angels. It is also stated that He made the heavens, "with all their hosts" (Neh. 9:6).

The Jews agreed that angels were created within the creation week but disagreed as to which day of the week.⁵⁷

In view of the fact that everything that God had created could be designated as "very good" at the end of the creation week (Gen. 1:31), it is clear that the fall of the angels did not occur until after the creation of man. This is exactly what the Jewish interpreters of the Old Testament concluded. Were it not for the evolutionary theory and the supposed geologic ages based on that theory it is unlikely that theologians would ever have conceived of the creation and fall of angels as taking place long before the creation of man. In spite of this, many modern

conservatives consider the Jewish concept of the fall of angels subsequent to man's creation as a "strangely imagined" example of the distortions of Rabbinic demonology!⁵⁸

THE WORK OF DEMONS

1. They sometimes promote idolatry (Acts 16:16; I Cor. 10:20; Rev. 9:20).

2. Since Satan is not omnipresent they are necessary to him to extend his power (Eph. 6:11, 12).

3. They can cause mental disorders (Lk. 9:39; Mk. 5:15).

4. They can inflict physical infirmities (Mt. 9:32, 33). This can sometimes be accomplished in saints, with God's permission and for His purposes. This was the case with Job whom God allowed to be stricken with boils by Satan (Job 2:6, 7). Jesus said that the woman who had been "bowed together" for eighteen years had a "spirit of infirmity" for which Satan was responsible (Lk. 13:11-16--It is not stated whether the woman was a believer). Paul's "thorn in the flesh" was apparently a physical malady which he interpreted as due to an "angel of Satan in order that he (or "it") might buffet me" (II Cor. 12:7). Perhaps he meant merely that the affliction itself was a messenger (rather than an angel), but in any case Satan himself or one of his angels (demons) was responsible. Yet in spite of this Satanic agency Paul knew that the affliction was by Divine permission and ultimately for his own good--just as with Job.

5. They are sometimes responsible for the dissemination of false doctrine (I Tim. 4:1; I Ki. 22:22; Rev. 16:13; I Jn. 4:1-3).

6. They may be used of God to carry out His purposes (I Ki. 22:22; II Cor. 12:7; I Sam. 16:14).

7. They sometimes seduce humans into immoral activities (I Tim. 4:1-3).

8. They have power to work "miracles" ("signs") to deceive men (Rev. 16:14; 13:12-15).

9. They sometimes attempt to instigate jealousy, faction, and pride among believers (Jas. 3:13-16).

10. They may impart superhuman strength (Mk. 5:4).

11. They sometimes act as "fortune tellers" and prophets. The damsel who was possessed by a "spirit of Python" furnishes a New Testament example

of this. Python was another name for Apollo whose major temple was at Delphi. The famous oracles by the priestess of Apollo at Delphi were probably the work of another such demon.⁵⁹ Many of the "familiar spirits" of the Old Testament may have been such demons.

12. They exercise their power and influence in human governments (Eph. 6:12; Dan. 10:13).

13. They may enter and control human beings (Mt. 12:45).⁶⁰

DEMON POSSESSION

Definition. -- Charles Ryrie's definition is here quoted in full.

Demon possession means a demon residing in a person, exerting direct control and influence over that person, with certain derangement of mind and/or body. Demon possession is to be distinguished from demon influence or demon activity in relation to a person. The work of a demon in the latter is from the outside; in demon possession it is from within. By this definition a Christian cannot be possessed by a demon since he is indwelt by the Holy Spirit. However, a believer can be the target of demonic activity to such an extent that he may give the appearance of demon possession.⁶¹

Characteristics. --

1. Since the demon controls the activities of the person he indwells, he is able to initiate any of the activities listed under the heading, "The Work of Demons."

2. It is possible to be indwelt or "possessed" by many demons (Mt. 12:45; Mk. 5:9; Lk. 8:2).⁶²

3. The demon(s) and the victim seem to be closely identified psychologically.⁶³ Note the frequent interchange of plural and singular pronouns in Mark 1:23-26 and 5:6-12.

4. The demons are reluctant to leave a victim they control and apparently leave only under Divine compulsion or to further their own Satanic program (Mk. 9:26; Lk. 9:26-33). Apparently some of the Jewish exorcists were successful in casting out some of the demons (Mt. 12:27). This may have been because God sometimes honored His Word even though the exorcists may have used ridiculous methods. Or perhaps some of the demons only "cooperated" to further their own program or to increase the recognition they received.

Jesus' statement to the effect that when a demon has left the person he possessed, he wanders "through dry places, seeking rest and finding none," presents a difficult problem (Mt. 12:43; Lk. 11:24). Sweet was apparently justified in referring to this as a "highly figurative passage."⁶⁴ Unfortunately the passage has received very little comment on the part of conservative scholars. Unger's book, which is by far the best book on Biblical demonology known to this author, makes no comment about the "waterless (or "dry") places." Plummer points out that the incantations of the exorcists included the statement, "O evil spirit--to the desert. O evil demon--to the desert. . . ." ⁶⁵ Kent remarks that the dry places are "indicated elsewhere as the abodes of demons."⁶⁶ Not only was this the common conception, but this concept is found in both Testaments (Isa. 13:21; Rev. 18:2). It is probable that Jesus used the term "waterless places," in the sense of "wilderness"--i.e. that which was not suitable for human habitation. This seems to be the sense of the passages in Isaiah and Revelation also. A place which was not fit for human habitation is conceived as fit only for wild animals and evil spirits. Consequently, the phrase, "waterless places" could appropriately serve as "an emblem of their [the demons] dwelling-place in another world"⁶⁷. . . a world not known or inhabited by humans.

Apparently these depraved demons, who have "possessed" humans, are never again satisfied or "at rest" until they find another human (or the same one again) to control. The fact that they "seek" rest would indicate that they cannot possess just anyone. They apparently cannot violate the will of an intended victim and so seek those who willingly yield themselves to their evil influences.⁶⁸

THE DESTINY OF DEMONS

Temporary destiny.--

1. Some are now confined in Tartarus (II Pet. 2:4). Some are now confined in the abyss (Lk. 8:31; Rev. 9:1-11). Since no information is given as to the nature or location of these places it is impossible to speak with certainty regarding their identity. Perhaps they are two different places. If so, the demons in the abyss will be released for a short period (five months-- Rev. 9:10) during the Great Tribulation (Rev. 9:1-11). If they are different, then the angels who are bound in Tartarus may not be loosed until the final day of judgment before the Great White Throne. The angels in Tartarus are specifically said to be kept "in everlasting bonds" unto judgment (Jude 6). If, on the other hand, Tartarus and the abyss are to be identified, then perhaps the "everlasting bonds" should be understood in a sense similar to the designation of the fire which destroyed Sodom and Gomorra as, "eternal fire" (v. 7). Perhaps the words "everlasting," and "eternal" are meant to designate the origin as Divine, and as consequently infallible in the designed accomplishment. The inhabitants of Sodom and Gomorra will be temporarily removed from the eternal fire which they are now enduring to make their appearance before the Great White Throne (Rev. 20:11-15), so perhaps the spirits who are confined in Tartarus will also be released for a short time when the abyss is opened (Rev. 9:1-11).

Another possible interpretation is that the statement that they are kept in eternal bonds "unto the judgment of the great day," does not refer to the Great White Throne Judgment but to the great "Day of the Lord" during which all judgment will be consummated. This would not prohibit their temporary release during any part of the "Great Day of Jehovah's Judgment."

It should be noted that many amillennialists and postmillennialists who do not look for a future millennium and who consequently understand that Satan is already "bound" (Rev. 20:1), also "spiritualize" the confinement of these angels. Berkhof, for example, says: "They are even now chained to hell and pits of darkness, and though not yet limited to one place, yet, as Calvin says, drag their chains with them wherever they go" 2 Pet. 2:4; Jude 6.⁶⁹

Such an interpretation is actually a denial of the plain statements of the Scripture.

2. Some, as discussed above, will be released for a short period to torment men during the Great Tribulation. These will include those in the abyss, as well as those in Tartarus if the two places are to be identified. The release of these horrible creatures, who have been confined because of the depths of depravity to which they sank, will indeed make even more severe the "time of trouble such as never was since there was a nation even to that same time" (Dan. 12:1).

3. All the fallen angels will be bound when Satan is confined to the abyss at the beginning of the millennium. If (as is generally assumed by premillennialists) one of the purposes of the millennium is to demonstrate to man the character of his own evil nature even in a perfect environment without Satanic influence, then it would seem that not only Satan but all his demonic supporters will be bound with him. Though the Scriptures do not explicitly state this, it is unthinkable that the demons will be left free upon the earth during Christ's kingdom.

4. The fallen angels (or at least some of them) will apparently again be released from the abyss when Satan is granted temporary freedom at the end of the millennium (Rev. 20:7). This conclusion seems necessary because, though Satan is not omnipresent, he will succeed in deceiving a great multitude, "the number of whom is as the sand of the sea" (Rev. 20:8). Certainly he must have the help of his demons to accomplish this task.

Final destiny. -- Eventually all demons will be cast with Satan into the lake of fire which was prepared for this purpose (Mt. 25:41; Rev. 20:10).

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40. Kenneth S. Wuest, First Peter in the Greek New Testament, (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1952), pp. 99-100.
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42. Josephus, ("Antiquities," Book XXIII, Chap. I, Paragraph 4), p. 53. Edersheim, however, says that Josephus's statement "may be dismissed as among those inferences which theological controversialists are too fond of imputing to their opponents." Alfred Edersheim, The Life and Times of Jesus the Messiah (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1956), I, 315. Edersheim's judgment seems overly critical of Josephus. It must be admitted that the Sadducean beliefs are shrouded in mystery. With the present state of knowledge about them it is impossible to explain how they could deny the existence of angels, yet at the same time profess to honor the books of Moses which make frequent references to angels. Perhaps they considered the "angels" as theophanies? Similarly, it does not seem possible that a sect (of mostly priests!) could profess religious piety and yet deny the existence of the soul. Such logic, though, does not change the clear statement of Acts 23:8-9 which is supported by Josephus. No doubt the Sadducees had some "rational" explanations which have been lost to modern scholarship.
43. It is not stated in Scripture whether all the fallen angels joined Satan at the time of his original rebellion, or whether others fell later. The "sons of God" of Genesis 6 were either already fallen or fell and became demons (fallen angels) when lust entered their hearts (Gen. 6:1).

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64. Sweet, International Standard Bible Encyclopedia, II, 828.
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BOOK REVIEWS

THE BOOK OF JONAH. By Don W. Hillis. Baker Book House, Grand Rapids, 1967. 71 pp. \$1.50, paper.

Few books in the Old Testament have been abused as much as the book of Jonah. In this manual of the Shield Bible Study Outlines, Don Hillis shows that the book was not only relevant in Jonah's day, but contains a message for the twentieth century too. At the beginning of his work, the author states the contents of the ten chapters, lists commentaries and books for suggested reading, and gives general-detailed outlines of the book of Jonah. He uses the topical approach to the book ("authority, prophecy, prayer, etc."). Each chapter contains divisions or an outline. However, reference time in this type of approach is lengthier than in expositional work.

Many Scriptures including quotes from Living Prophecies are correlated with the passages in Jonah. At the end of the manual, the complete text of the book of Jonah according to Living Prophecies is included with a corresponding blank column for meditative comments by the reader. Very few footnotes are used and textual credits are almost entirely absent from the book.

Some of the informative features of this work are a chart displaying the historical perspective of the prophet Jonah and six ways that Jonah is unlike Christ. There are discussions on the seven reasons for accepting the book in the canon and the seven miracles of Jonah. Chapter nine is primarily

devotional on the spiritual values of Jonah's book. Since the Shield Series serve as guides for group Bible study, this manual contains appropriate questions at the end of each chapter. The missionary challenge is excellent. On page 47 the author states that he will deal with the problem of "Jonah, Dead or Alive" in a later chapter, but he never does it.

Mr. Hillis is Associate Director of The Evangelical Alliance Mission. His manual should find a place in the libraries of those who want to study the book of Jonah.

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RELIGION AND THE SCHOOLS. By Nicholas Wolterstorff. William B. Eerdmans Publishing Company, Grand Rapids, 1966. 46 pp. \$.75, paper.

The public school system does not, cannot and should not teach religion. The Christian day schools are teaching academics and true Christianity. These day schools play a vital part in the educational field side by side with the public schools. Parents have a right and a duty to choose the education of their children. And Christian parents should

not be obligated to pay for two school systems while they fulfill their God-given responsibilities. With these thoughts, Nicholas Wolterstorff, Professor of Philosophy at Calvin College, believes that the state should establish a financial equalization program among private and public schools.

Theism and pragmatism in the form of a praise to democracy have replaced non-sectarian Protestantism in the public schools. The U.S. Supreme Court recently ruled that public schools must avoid affirmatively opposing or showing hostility to religion or irreligion. While teaching of religion discriminates against certain groups, prohibition or silence in religious matters teaches hostility. The state cannot please everyone, but it must have a policy.

Dr. Wolterstorff recommends a pluristic society which offers all religions and irreligions equal rights to express their beliefs in word and actions, consistent with public welfare. He desires this society above the neutral society which limits religion to private life or the sacral society which extends full rights only to its Christian citizens. Many European countries presently divide their funds between public and non-public approved schools. The U.S. Supreme Court may be reluctant to permit such a change here in the school systems, but several law cases in the educational field support this thesis. A redress of financial imbalances between the school systems for a pluralistic society is the only workable solution according to this monograph.

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THE EARLY CHRISTIAN CHURCH. A History of its First Five Centuries, by J. G. Davies. Doubleday and Company, Inc., Garden City, New York, 1967. 414 pp. \$1.75, paper.

This volume by J. G. Davies, Edward Cadbury Professor of Theology, University of Birmingham, is a Doubleday Anchor book setting forth in very scholarly manner the first five centuries of the history of the Christian Church. It is composed of six chapters. Following Chapter One which deals with the origin of Christianity the succeeding five chapters deal with the five centuries of the church's history, each under a full chapter of consideration.

Each of the five centuries or periods is dealt with in much the same fashion--background material, sources, expansion and development, beliefs, worship and social life. The book is replete with well documented material relating to the main characters and movements of the five centuries involved. It has two sections of pertinent photographic material that add interest to its pages. The book has ample documentation and a carefully selected bibliography for each chapter.

For those who wish to make a careful study of the first five centuries of the Church's history, this volume should be of great help. Dr. Kenneth Scott Latourette, noted church historian, has remarked with respect to this book: "It seems to me quite the best survey of the period. It combines readability with sound scholarship and can be heartily commended as an introduction to the first five centuries of the church." The writer of this review concurs with this evaluation.

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BIBLICAL NUMEROLOGY. By John J. Davis. Baker Book House, Grand Rapids, Michigan, 1968. 174 pp. \$2.95, paper.

Dr. John J. Davis, Assistant Professor in Hebrew and Old Testament at Grace Theological Seminary in Winona Lake, Indiana, has adapted his Th.D. thesis into this concise and very readable book on the use of numbers in the Bible. His specific aims are: (1) To collect, analyze, and classify data relevant to numbers and their use in the Bible, (2) to define the nature and use of numbers in the Scriptures and (3) by experimentation and evaluation to establish valid and consistent principles for the interpretation of Biblical numbers (pp. 20-21).

The contribution of this book is not that it has solved all the problems which involve numbers in the Bible (though he does deal with a number of difficult questions many times ignored), but that Dr. Davis has brought together into one place a good amount of information concerning the history and use of numbers and has come to some realistic basic conclusions as to the interpretation of Biblical numbers. He suggests the following helpful rules on pages 155, 156: (1) Numbers should always be taken at face value and understood as conveying a mathematical quantity unless there is either textual or contextual evidence to the contrary. (2) When the numerical sequence $x/x+1$ occurs in synonymous, synthetic or antithetic parallelism it is most likely intended to intensify the idea of the parallelism. The mathematical values of the formula, in most cases, is not of significance. The $x/x+1$ formula may also be employed to denote a concept such as "few." (3) The number seven should be regarded as a literal mathematical value unless the context, by obvious repetition of the number, or specific reference indicates that the number conveys the additional idea of "complete." (4) All numbers of the Bible

should be regarded as fundamentally dependable and the interpreter should be hesitant to change the traditional text unless there is clear evidence of textual corruption and only when he has sufficient evidence to support the new reading.

Dr. Davis' sane treatment of mystical numbers is excellent. Not everyone will accept his conclusion that seven is the only symbolic number in the Bible because of the wide use of certain other numbers. However, he makes a good case for limiting symbolical numbers when he points out that "nowhere in Scripture is any number given any specific theological or mystical meaning" (p. 119). Could not one question the meaning of seven on this same basis?

I had hoped that Dr. Davis would come up with a solution to the wide-spread Biblical use of the number 40. Basically he is not certain whether 40 is a rounded number, that is, one which estimates a total, or not. While he properly counsels caution in its interpretation, he might have been more critical in his examination of the Moabite Stone, in particular the unusual phrase, "in his time and half the time of his son, forty years." While it is unlikely that "40 years" means a "generation," which is normally nearer to 25 years in duration, it has been suggested by Dr. N. Sarna of Brandeis University that it may refer stylistically or schematically to "a long time." If 40 years has any relationship to the life of a man, one could say that it would have to denote the normal span of mature adulthood. The problem of the number 40 still has not been adequately answered.

The book will not be appealing to those who find all kinds of "spiritual truth" in the use of numbers in the Bible. But to those who desire to establish hermeneutical principles for understanding numbers in the Scriptures

this book will fill the bill. The problems of large numbers in the Old Testament have troubled many devout Christians; this book discusses this problem too. Therefore, pastors and Bible students would definitely profit from this volume. Others should find Dr. Davis' chapter summaries very helpful, even if they are not interested in the details of the chapters.

I should like to make a few comments on the cost and layout of this book. To the reviewer's sense (or cents) of financial numerology, this book (especially the paperback edition at \$2.95) is overpriced. The type used for the text of the book makes for easy reading. However, the type used for table headings and chapter titles clashes violently with that of the text and seems to be completely out of character with it.

The layout of table VI (which should have been labeled "Table(s) 6 and 7" according

to the "List of Tables" in the front of the book) on pages 122, 123 is very confusing and poorly done. One wonders why the three lines of text on page 122 were not transferred to page 124 where there was plenty of room for it. This would have allowed table VI (i.e., 6 and 7) to be spaced so that the items on page 122 could match up with those on page 123, as both pages are really only one continuous table.

Table 3 is divided in a manner which also reflects inferior layout judgment. Printing errors were not numerous. The most obvious occurred twice in the same line. On page 51 in the first full paragraph, the Akkadian word *senē* was written twice *senē*.

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ISAIAH'S IMMANUEL

EDWARD E. HINDSON

Many attempts have been made to identify and demonstrate the significance of the figure "Immanuel" in the writings of Isaiah. His name appears in 7:14; 8:8; 8:10. It is interesting that children play an important role in these chapters which deal with the virgin's son, the birth of Maher-shalal-hash-baz and the child who will rule on David's throne.

Early interpreters preferred a "messianic" fulfillment, but the bulk of critical commentators in the nineteenth and twentieth centuries denied the "messianic" interpretation of the Immanuel passage. Soon, conservative writers began to take a dual-fulfillment viewpoint in an attempt to reconcile the arguments of both.¹ Today, the general opinion is still quite mixed. Only Edward J. Young has written a major commentary in support of the strictly "messianic" view in the past half-century.²

The "Book of Immanuel" covers 7:1-12:6.³ Two questions are prominent in the interpretation of this passage: 1) Who is Immanuel? 2) Did Isaiah consider him to be already present in the land? Undoubtedly the most detail on him is given in chapter seven. Therefore, it is obvious that a proper interpretation necessitates a careful study of the 7:14 section.

BACKGROUND

According to the information supplied by Isaiah in 7:1-9, Syria and the Northern Kingdom (Ephraim) had formed an alliance against Judah because of her refusal to join them in standing against powerful Assyria. Their obvious intention was to replace Ahaz with their own "puppet-king" who would co-operate with their ambitions. Fearing the invasion of his neighbors, Ahaz was inclined to call on the aid of the Assyrian conqueror, Tiglath-pileser. According to 2 Kings 16:5-9, Syria and Ephraim had already attacked Judah in the days of Jotham. From 2 Kings 16:5, we learn that they came against Jerusalem without success, yet (according to 2 Chron. 28:5) Ahaz was captured and one hundred twenty thousand of Judah were slain. In relating the two accounts, it seems that the Kings passage tells the beginning and end of the siege; while Chronicles fills in the intervening events. 2 Kings 16, therefore, appears to be parallel to Isaiah.

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Rezin, King of Syria, appears to be the instigator, since the verb is singular and the conjunction before Pekah indicates that: "Rezin came up, together with Pekah" against Jerusalem (the principal object of their advance).⁴ Having captured Ahaz, Rezin seems to have given him over to Pekah and the spoil which had been taken from Judah was delivered to Samaria. The year 734 B. C. has generally been accepted as the date for the prophecy given in Isaiah seven.

At Samaria, however, the prophet Oded and certain Ephraimitic chiefs advised the return of the captives and apparently Ahaz was also sent back to Jerusalem. This did not, however, seem to deter the intentions of Rezin and Pekah since they regrouped for further attack. What had panicked Ahaz was the announcement that the Syrian army had not returned home, but was "resting" (*nāḥāh*) upon Ephraim, and evidently this "friendly halt" in Israelite territory only signified evil consequences to Ahaz.⁶ To him, appeal to Assyria seemed to be the only solution. It was at this time that Isaiah came to dissuade Ahaz from taking a wrong course of action by relying upon Assyria rather than the Lord. To do so he sought to bring a word of comfort and victory to the fearful monarch who thought all was hopeless.

The fact that Isaiah found Ahaz by the upper pool is evidence that the king was expecting to be attacked and was attempting to ensure the water supply.⁷ We see Isaiah coming to meet the young king at the end of the conduit of the upper pool in the highway of the fuller's field which is west of the city. Accompanying his father is Shear-Yashub ("a remnant shall return"). The significance of his presence has been overlooked by many. In chapter eight we are told that Isaiah's sons are for "signs." Therefore, it would not be improper to find meaning in the boy's name, which is indicative of hope. It is a striking name in which the emphasis falls upon the "remnant" rather than the "returning," indicating God's actual dealings with His people.

Isaiah tells Ahaz that the two firebrands from the north (Rezin of Syria and Pekah of Ephraim) are only "smoldering sticks." Though they have devised evil against the throne of David by setting up the son of Tabeel,⁹ they shall not succeed, for God has other purposes for that throne. In 2 Samuel 7:14-17, God had promised a permanent dynasty to the throne of David. It was to be reserved for the coming of the "Anointed One." The prophet then calls for faith and courage from Ahaz to receive what he is about to say.

The most helpful and clear picture of the introduction and warning is given in a chapter by Raven,¹⁰

	SYRIA	EPHRAIM	JUDAH
AFFIRMATION	The Head of Syria is Damascus and the Head of Damascus is Rezin.	The Head of Ephraim is Samaria and the Head of Samaria is the Son of Remaliah.	
PREDICTION		Within three-score and five years shall Ephraim be broken that it be not a people.	If ye believe not surely ye shall not remain.

The poetic structure makes it clear that Ephraim is to fall and within sixty-five years lose all national distinction, and that Judah will also fall if she does not heed God's warning.¹¹ Here we have the picture. Judah has begun to weaken, but Ahaz refuses to submit to his northern invaders. But rather than turn to God, he would seek the support of the Assyrian Empire. It should be remembered that Ahaz was the one who introduced the pagan Assyrian altar to the temple worship in Jerusalem. He was a man who had been deliberately disobedient to God. Only such a man could reject the promise of help from God that was about to be extended to him.

"THEREFORE"

Having renounced Ahaz for trying his and God's patience by refusing the sign that had been offered him to assure of God's blessing, Isaiah connects his statements in verse 13 to verse 14 with the Hebrew particle lākēn ("therefore"). Its emphasis may be clarified by such phrases as: "since this is so," "for these reasons," "according to such conditions."¹²

This connective word often was used by the prophets to introduce a divine command or declaration. Most commentators have not bothered to deal much with this word. Young and Ridde, however, stress its relationship to verse 13. They feel it serves to introduce a "sign of a different character from that which had previously been offered."¹³ Ahaz could have chosen any sign to attest God's message of hope as delivered by the prophet, but he refused and, "therefore," God will choose His own sign.

The context into which verse 14 fits is unified by the transitory word, "therefore." The worried king will not trust in God, so the prophet announces that God will give a sign to the nation of Judah that will command their trust in Him. Since the line of David is at stake and after the nation will be removed, the people needed some confidence to trust in God's maintaining the throne of David for "all generations." It is the sign of Immanuel that commands their confidence in God. Isaiah had taken a message of hope to the king, but in return he will give him a sign of eventual doom (to Judah) and of ultimate hope (to the throne of David).

"SIGN"

In Scripture the word ʾōt refers to something addressed to the senses to attest the existence of divine power. Often extraordinary events were given as a sign to assure faith or to demonstrate authority. Many opinions have been expressed as to the significance of the "sign" in this passage.¹⁴ The term seems not necessarily to demand a miracle in every instance, but rather is a pledge of the truth of something.¹⁵ The main purpose in God's giving the sign to Ahaz was to establish the vindication of Isaiah's divine commission.

It should be noted that the "sign" was given by the Lord (ʾādōnāi). The covenant name hwh is not used here. Usually, Isaiah uses ʾādōnāi to emphasize the Lord's omnipotence.¹⁶ It is He alone who can give such a sign as will follow.

It is also important to notice that the sign is directed to "you" (plural) and is not evidently directed to Ahaz who rejected the first offer.¹⁷ In v. 13, Isaiah had said: "Hear ye now O house of David" and it is apparent that the plural "you" in v. 14, is to be connected to the antecedent "ye" in v. 13. Since the context tells us that the dynasty of David is what is at stake in the impending invasion, it would seem proper to interpret the plural "you" as the "house of David" which is the recipient of the sign.¹⁸

This being true, then, all objections to the relevancy of a messianic prediction to Ahaz in the contemporary situation are nullified. The prophet did not direct the sign merely to Ahaz and therefore, a strictly messianic interpretation of the sign is not out of the question. This matter of the relevancy of the sign has been the main argument of those criticizing the messianic interpretation of the passage. Such an argument does not necessarily prove the non-messianic or dual-fulfillment viewpoint at all.¹⁹ The major question raised by the context is that of the preservation of the threatened throne of David, and the forthcoming sign must answer that question.

"BEHOLD"

The word hinēh ("behold") is used to arrest the attention. Here, Isaiah uses it to introduce Immanuel. This form of announcement is similar to Genesis 16:11 where Hagar is addressed, and to Judges 13:5, 7 which is an annunciation to the wife of Manoah. In all three cases an unusually important event is signified. The word "behold" is merely an interjection but when used with a participle hinēh does introduce either a present or future action.²⁰ The main question is whether hārāh in this verse is a participle. Young points out that the regular feminine participle would be horāh and concludes that hārāh is a verbal adjective.²¹ Therefore not much weight should be given to the usage of hinēh as expressing any tense.²² The real importance of the use of this term seems to be its calling attention to the significance of what is to follow: the virgin and her son.

‘almāh

Undoubtedly few words have received more extensive treatment than the form ‘almāh used in this passage to represent the girl who was to bear Immanuel. Since the nineteenth century a great verbal battle has raged over which translation of this word is the proper one: "virgin" or "maiden." The Hebrew definite article h is used in connection with ‘almāh. The usual English translation of the article is "the." Lindblom says: "the most natural explanation is that a definite woman is in view."²³ Hengstenberg felt that the relation of hinēh to the article in ha ‘almāh is best explained by the present tense of the context, so that, the girl is present to the inward perception of the prophet.²⁴ It is unlikely that the prophet meant merely any woman when he specified "the" ‘almāh.²⁵

Young has followed Alexander in maintaining that Isaiah does not necessarily use the article to denote some well-known virgin, but rather in the generic sense, some particular yet unknown, person.²⁶ Whoever this girl is, Isaiah must be aware enough of her distinctiveness to specify "the" ‘almāh; therefore, when one attempts to identify Immanuel, he should

remember that he too is some definite person and not merely a vague abstraction. 'Almāh and Immanuel are both seen by Isaiah as being real individuals.

The meaning of 'almāh has been much debated, but all agree that it at least means a girl or young woman above the age of childhood who has arrived at sexual maturity. The more commonly used word for "virgin" in the Old Testament is bēthulāh. Many have contended that if Isaiah had meant to say "virgin" he would have used bēthulāh, and since he did not, we should reject the interpretation of 'almāh as "virgin."²⁷ Gray states that "it asserts neither virginity or the lack of it."²⁸

However, Dewart long ago rightly advised that the use of a word, not its etymology, determines its meaning.²⁹ Though it is true that 'almāh is not the common word for virgin, its employment always denotes a virgin. The word 'almāh occurs in Scripture five times in the plural and four times in the singular. In Song of Solomon 1:3 and 6:8 the 'alāmōth are distinguished from "queens" and "concubines" as the virgins of the harem. In Psalm 68:26; 46:1 and Chronicles 15:20 the use of 'alāmōth as "singers" and "players" does not specify that they are virgins, but neither does it imply that they are not. In Genesis 24:43 we are told that Rebekah is an almāh and that she has not had sexual relations with any man. She is also called a bēthulāh. It is apparent, then, that the word 'almāh may suitably describe a girl who is a virgin. In Exodus 2:8, Miriam is also described as an 'almāh who is living at home.

The only passage really in question is Proverbs 30:19, where some try to relate adulterous connotations to the 'almāh mentioned there. The writer of the proverb expresses four things that are "too wonderful" for him: the way of an eagle in the air; the way of a serpent upon a rock; the way of a ship in the midst of the sea; and the way of a man with a 'almāh. In verse 20 he then contrasts the evil woman to the virtuous maiden. Unfortunately, Young interpreted his reference as to an evil girl, who is, nevertheless, not married.³⁰ But the passage here indicates nothing evil about the "way of a man with a maid." The writer parallels it to the natural events of a bird in flight, a snake on a rock and a ship at sea. These things amaze him as does the way of a man with a maid. The meaning here is obviously that of the natural attraction and affection of men for girls. The expression is not one of lust, but of the mystery of wonderful human affection. As a bird takes to the air and a snake to the rocks and a ship to the sea, so does a man to a 'almāh. The juxtaposition of the next verses by the compiler provides contrast between the natural blessing of the virtuous maiden and the evil of the adulterous woman. Therefore, the picture here should be interpreted as that of a virgin maid.

Biblical usage of 'almāh is clearly never that of a married woman, but always of an unmarried one. In non-Biblical usage a parallel may be drawn from the marriage between Nikkal and Yarih in the Ras Shamra tablets.³¹ Nikkal is designated once by the exact etymological counterpart of 'almāh (glmt) and once by the cognate of bēthulāh (brlt). Therefore, it appears that the two terms are used synonymously in the Ras Shamra literature. Though glmt is not the common word for "virgin" in Ugaritic either, it is never used of a married woman and seems well suited for application to a woman who is not yet married. Also, in the "Legend of Keret" the marriage of Keret to Hry shows that the term glmt is applied to Hry before the

wedding, but is never used to describe her afterwards. Thus, pre-Isaianic, and even pre-Mosaic usage show that the use of ‘almāh instead of b^ethulāh in Isaiah 7:14 does not prove that the woman was not a virgin, but on the contrary it seems to prove that she was indeed one.³¹

Consider also that the ordinary word for "virgin" (b^ethulāh) does not itself guarantee by its usage that its referent is in fact always a virgin. In Deuteronomy 22:19 and Joel 1: b^ethulāh refers to a married woman. Therefore, the term b^ethulāh does not itself give absolute certainty that the maiden is always a virgin.³³ If Isaiah wished to use a word that would exactly express his intention, the use of ‘almāh would better signify absolute virginity than would the more common term b^ethulāh. It is quite obvious that if Isaiah intended to convey a prediction of the virgin-birth he chose the right word, not an improper one. There is no basis for asserting that he should have used another word in place of ‘almāh, for usage indicates that ‘almāh was the most correct term to use to signify an unmarried virgin.³⁴

TIME OF ACTION IN V. 14

It is quite important to determine whether the verbal elements of this passage indicate future or present time. The standard translation has been: "shall conceive and bear a son" (KJV). Dillmann tried to hold out for acceptance of the usage as future and, indeed, it was felt by most earlier interpreters of the "messianic" view of the passage that their position rested upon the future tense.³³ However, it has been demonstrated by many that the tense is present and this has only further strengthened the "messianic" interpretation of the passage and not weakened it.

The contextual usage of hārāh makes it difficult to interpret this phrase in the future tense. The future would only be valid if the participle were used with hinēh. However, the ordinary participial form would be horāh. The form hārāh is neither a verb nor a participle but a feminine adjective connected with an active participle ("bearing") and denotes that the scene is present to the prophet's view.³⁶ This usage is similar then to the annunciation of the Angel of the Lord to Hagar in the wilderness: "Behold! thou art pregnant and wilt bear a son" (Gen. 16:12).³⁷ Thus, Isaiah's formula for announcing this birth is not uncommon to Scripture.

It is quite obvious that the verbal time indicated here should be taken as a present tense and so most since Lowth have agreed.³⁸ The concept of the time element involved is very important to the interpretation of the passage. If the word ‘almāh means "virgin" and if this ‘almāh is already pregnant and about to bear a son, then, the girl is still a virgin, even though she is a mother. Consider the contradiction if this passage is not referring to the only virgin birth in history--that of Jesus Christ. The virgin is pregnant! How can she still be a virgin and be pregnant at the same time? The implication is that this child is to be miraculously born without a father and despite the pregnancy, the mother is still considered to be a virgin. The word ‘almāh ("virgin") implies a present state of virginity just as the word hārāh implies a present state of pregnancy. If the verbal action were in the future tense there would be no guarantee that the virgin who would (in the future) bear a son, would still be a virgin, and not a wife.³⁹ But if a "virgin" "is with child" and is obviously both a virgin and a mother, we cannot escape the conclusion that this is a picture of the virgin birth.⁴⁰

If the 'almāh is to be seen as marrying, losing her virginity, then conceiving and bearing a son, we should have expected 'ishah if the marriage were contemplated before conception.⁴¹ The adjective points to the state of the 'almāh's pregnancy as if it had already begun, so that Gundry concludes: "we must understand that she conceives and bears in her status as 'almāh."⁴²

With the above considerations, the question of the identity of the "virgin" is settled, or only Mary the mother of Jesus can meet the qualifications to fulfill this prophecy. The virgin is not the prophet's wife,⁴³ the wife of Ahaz,⁴⁴ the wife of Hezekiah,⁴⁵ nor some unknown bystander.⁴⁶ She is the only Virgin-Mother history or Scripture has ever recorded. Only the direct "Messianic" interpretation of Isaiah 7:14 does justice to the content of the passage. What need is there for seeing a dual-fulfillment and who from Scripture can qualify for it? Let interpreters no longer wallow in the quagmire of immediacy, but see the true intention of this passage.

IMMANUEL

The main thrust of Isaiah's statement is undoubtedly the name of the child: 'imānu' ēl ("God with us"). According to the consistent usage in Isaiah, such names indicate what the person is or what he represents, rather than merely being his proper name.⁴⁷ Therefore, the name, in its proper designation, was not arbitrary but characteristic of the individual.⁴⁸ If we identify "Immanuel" messianically, as the foregoing evidence indicates we should, then, the name may be taken to mean that God will personally be among men in the person of Immanuel.

The child Immanuel has been interpreted many ways: as Ahaz's son, Hezekiah;⁴⁹ as a mythical hero;⁵⁰ the prophet's son (either Mahar-shalal-hash-baz or a third son);⁵¹ the mere abstraction of God's blessing upon Israel.⁵² Stenning even tried to read-out 'imānu' ēl from the text by offering the variant yisrā' ēl.⁵³ However, the Dead Sea Scroll of Isaiah (IQIs^a) clearly supports the reading: "Immanuel" and wipes out Stenning's so-called evidence.

The power and person of Immanuel as he is seen in the Prince of the four names in chapter nine demand someone far beyond human imperfection. Because of the close association of Immanuel with the land in chapter eight and the description of his bringing peace to the land we see one of divine ability.

The purpose of Immanuel as a sign seems to be as a guarantee of the perpetuity of the endangered throne of David. In some way his birth will indicate deliverance and hope for the Davidic line. Ahaz was given the promise that Syria and Ephraim would not overcome his land. Ahaz was told by Isaiah that before the child could grow to discern right from wrong (2-3 years?) the land of Judah would be rid of these two northern invaders. If the prophecy points to the supernatural birth of the Messiah from within David's family line, then the question of hope for the Davidic throne is answered and the perpetuity of the family line is guaranteed.⁵⁴

The problem in the strictly "messianic" interpretation is how this child's early years can be related to Christ who was born centuries later. Young replies that the birth and growth,

though in prediction, are a picture of the brief time until destruction will come upon Judah's enemies.⁵⁵ How is this possible? Remember that Isaiah saw the vision of the ʿalmāh as though she already existed, pregnant and bearing the child and spoke in the present tense though the event was yet in the future.⁵⁶ Isaiah speaks so confidently of the certainty of his prediction that he speaks of the child as if he already exists and carries over the "present condition" of the vision to the contemporary situation. The infancy of the child serves to symbolize the fact that Judah's desolation for the present will be short-lived, but ultimately will be far greater because of Ahaz's sin.⁵⁷ Therefore, the prophecy does have significance and relevance to Ahaz; he is to avoid the attempted alliance with Assyria or a worse result will come upon him.

The feature of Old Testament prophecy is that it often compresses chronology in its viewpoint of events by connecting events in picture that are actually separated in history. The conditions more immediately relating to Isaiah's day prevailed in the land until Immanuel's day. Isaiah sees with eyes of faith the future birth of Immanuel as a present reality. Though the name "God with us" does not alone prove the deity of Immanuel the wider context of chapters nine and eleven make this fact clear. Culver warns: "Too often expositors have sought to explain one portion of the prophecy without the other."⁵⁸ However, when one considers the full context the picture of Immanuel is much more definite and complete and provides a better indication of how the New Testament interprets the single passage in Isaiah 7:14.

The Child in chapter nine is the coming ruler of Judah. This "gift-child" is the same as the Immanuel child as the context shows. The child's four titles provide a thorough picture of him. The Massoretic accentuation supports the concept of these titles being four, each consisting of two members:⁵⁹ PELE yoetz EL gibbor abi AD sar SHALOM.

These titles are actual descriptions of the ruler rather than titular epithets.⁶⁰ He is a wonderful counsellor, the mighty God, the father of eternity and the Prince of Peace. The term ʿēl gibor is most significant since it indicates deity. Gibor means "hero" and in Canaanite literature is used interchangeably between men and gods. But in this passage its use is specified by ʿēl so that it means either "a God of a hero" (appositional genitive) or "a heroic God" (adjective). In either case the description indicates divinity. This child, Immanuel, is then to be the "Mighty God" Himself and, therefore, literally "God with us."

Consider also the reference to the "shoot from the stump" in chapter eleven. Immanuel has been foretold coming as the virgin's son to rule over Israel and insure the throne of David. But now, in this passage we are given the proper sequence of events. His actual coming is to be delayed. The tree of David shall be cut down as the result of Ahaz's unbelief, but a shoot will spring forth from the rootstock of Jesse and flourish again. The perpetuity of the Davidic throne that so threatened the worried Ahaz was in God's sovereign control. He alone could preserve it. But so hopeless was the condition of Israel's rulers that He would begin anew. The prophet sees the mighty Davidic dynasty as only a felled tree with only its geza' ("rootstock," "stump") remaining. But from that stump a twig will sprout and from the roots a branch will flourish.

gain. That flourishing will accomplish the true purpose of God for David's throne: it will bring righteousness and faithfulness and the destruction of the wicked (v. 4, 5).⁶¹ Judah need not fear, for the time will come when God's King will sit on the throne. All indications of the full context of the "Book of Immanuel" (ch. 7-12) are that we are pointed to the coming of Jesus Christ, the Son of God.

Finally, a word is in order about Matthew's quotation of Isaiah 7:14 as relating to the birth of Jesus to the virgin Mary. On the basis of the foregoing study it hardly seems necessary even to consider those critics who have denied any validity to Matthew's interpretation.⁶² One cannot deny the force of Matthew's statement in 1:23 in which he states that Isaiah predicted the virgin birth of Christ.

In concluding his study of Matthew's use of the Old Testament, Gundry says of this passage that in view of the meaning of 'almāh, the connection of the prediction to the line of David, and the frequency of individual messianic prophecies throughout Isaiah, the "messianic" interpretation is much preferred for it reveals the Messiah about to be born (7:14); Messiah born (9:5); Messiah reigning (11:1-5).⁶³

Luke 24:24-27 and 44-47 tell us that Christ Himself taught His disciples the Old Testament prophecies concerning Himself. Where did Matthew get the idea that Isaiah 7:14 applied to Christ? Is it not likely that he got it from Christ Himself? Therefore, let the matter of the interpretation of Isaiah's Immanuel be settled. He is not merely a sign of his own times, but he is the Sign of the Ages--Jesus Christ, "God with us."

DOCUMENTATION

1. For a discussion of the development of these trends see E. Hindson, "Development of Interpretation of Isaiah 7:14," Grace Journal, 10 (Spring, 1969), pp. 19-25.
2. The most recent commentary on Isaiah declines to take a definite position. Cf. H. Leupold, Exposition of Isaiah, Vol. I. (Grand Rapids: Baker, 1968), pp. 153-60. Young's influence, however, may already be seen in the comments of two writers on the prophets who follow his lead in interpreting Isaiah 7:14. These, however, are not commentaries as such. Cf. S. Schultz, The Prophets Speak (New York: Harper & Row, 1968), pp. 107, 108; H. Freeman, An Introduction to the Old Testament Prophets (Chicago: Moody Press, 1968), pp. 203-209.
3. Some have argued that it stops at 9:7, but the wider section has been effectively substantiated by J. Lindblom, A Study on the Immanuel Section in Isaiah (Lund: Gleerup, 1958), pp. 3-5.
4. For a discussion of the minor variations in typical Semitic writing and comparative narration see G.D. Young, Old Testament Studies, Deel VIII, 1950, pp. 291-99.
5. Cf. E. Thiele, The Mysterious Numbers of the Hebrew Kings (Grand Rapids: Eerdmans, 1951), pp. 120 ff., for a discussion of the chronology of the period. Also, Glazebrook,

- Studies in the Book of Isaiah (Oxford: Clarendon Press, 1910), p. 42, accepts the 735-8 date, saying that the historical context allows us to fix the date with "unusual accuracy."
6. Cf. R.S.V., "in league with." The phrase cannot mean "lighting upon" (as an attack in this situation. Cf. E. Kraeling, "The Immanuel Prophecy," Journal of Biblical Literature, 50 (1931), p. 277 n.
 7. This helpful note is pointed out by W. Wordworth, En-Roe'h: the Prophecies of Isaiah the Seer (Edinburgh: T. & T. Clark, 1939), p. 73.
 8. Cf. E. Young, The Book of Isaiah, Vol. I, N.I.C. (Grand Rapids: Eerdmans, 1965) p. 271 n. He takes Jennings to task for "spiritualizing away" these descriptions.
 9. Tab'el, "good is God." For an equivalent usage see I Kings 15:18 (tab-rimmon, "good is Rimmon").
 10. J. Raven, Emmanuel (London: Longmans, Reader and Dyer, 1872), p. 10. This rare volume is very helpful in discussing the Isaiah seven passage.
 11. Many commentators have emphasized the significance of this challenge by providing their own translation: G. S. Smith, "If ye have not faith, ye cannot have staith"; M. Luther, "Glaubet ihr nicht, so bleibet ihr nicht"; J. McFadyen, "No Faith, no fixity. Quoted in A. R. Gordon, The Faith of Isaiah (London: James Clark & Co., 1919), p. 62 n. Such attempts have prompted this writer to try his own hand: "If you will not confide then you will not abide!"
 12. Cf. Brown, Driver and Briggs, A Hebrew and English Lexicon of the Old Testament (Oxford: University Press, 1907), p. 486.
 13. Cf. E. Young, Studies in Isaiah (Grand Rapids: Eerdmans, 1954), p. 156.
 14. Fausset says it implies a "miraculous token." Cf. Jamiesson, Fausset and Brown, Commentary on the Whole Bible (Grand Rapids: Zondervan, n.d.), p. 437. Kraeling, op. cit., believes that "something unusual" is to be looked for here. J. A. Alexander, The Earlier Prophecies of Isaiah (New York: Wiley & Putnam, 1846), pp. 111-112, however has shown that the term "sign" does not necessarily demand a miracle in every instance, but that the context of this passage indicates one.
 15. However, it may be a miracle (cf. Isa. 38:8; Judg. 6:37; Ex. 4:8), or a prediction (cf. Ex. 3:12; 2 Kings 19:29) or even a symbolic name or action (cf. Isa. 38:18; Ezek. 4:8).
 16. Cf. Young, Studies, p. 157. He speculates that the substitution of this word for Yahweh was deliberate on the prophet's part.
 17. Calvin seems to have been the first to point this out. Cf. J. Calvin, Commentarii in Isaiam prophetam (Geneva: 1570).
 18. Young, Studies, p. 158, regards the address as being to all the nation, but Alexander, op. cit., provides a much more convincing argument for the house of David which was implicated by Ahaz's unbelief.
 19. For further consideration of the significance of the "sign" see below in this article.
 20. F. Delitzsch, Biblical Commentary on the Old Testament: Isaiah, Vol. I (Grand Rapids: Eerdmans, 1949), p. 216, regards it as always introducing a future occurrence in Isaiah. Yet in Isa. 6:7 this does not seem to be the case.
 21. Cf. Young, Studies, p. 161. He goes on to state that a verbal adjective should be taken as expressing present conditions.
 22. Young discusses this term at length in Studies (1954), pp. 161-63, but reduces the significance of it in his more recent commentary, The Book of Isaiah (1965), pp. 284-86.
 23. Op. cit., p. 19.

4. E. Hengstenberg, Christology of the Old Testament and a Commentary on Messianic Predictions, Vol. II (Grand Rapids: Kregal, 1956), p. 44.
5. Cf. however, J. Mauchline, Isaiah 1-39 (New York: Macmillan, 1962), p. 99, who says, without supporting proof, that Isaiah merely refers to "some woman." Others have attempted to avoid the definiteness of this phrase by proposing that Isaiah referred to the virgin of a popular and contemporary myth. Cf. G. Gray, The Book of Isaiah, Vol. I, I.C.C. (New York: Scribner's Sons, 1912), p. 125, who quotes Gressmann as saying that there was a popular prophecy of a young child who would deliver Judah and that Isaiah refers to this child. However, the proof for this is totally lacking and even advocates of this view cannot agree upon which myth Isaiah followed.
6. Cf. Young, Studies, p. 164, and Alexander, op. cit., p. 219.
7. For an example, see the Interpreter's Bible, Vol. V (New York: Abingdon, 1956), p. 218. It is interesting to note that the exegetical section denies a miraculous virgin birth, while the expository section affirms it on the same page! Perhaps Kilpatrick forgot to heed Scott's warning that an "inaccurate translation" of the LXX by the New Testament must not "prejudice" our interpretation. It might be well for the editors to get together on their hermeneutics!
8. Gray, op. cit., pp. 126, 27.
9. Cf. E. Dewart, Jesus the Messiah in Prophecy and Fulfillment (Cincinnati: Cranston & Stowe, 1891), p. 123. Therefore, T. Cheyne, The Prophecies of Isaiah, Vol. I (New York: Whittaker, 1888), even saw in his day that we ought not force a parallel between 'almāh and 'elem ("to hide") which is not an actual derivation. He notes that the Arabic cognate habat ("girl") is not related to habaa ("to hide in a tent").
0. Young, Studies, pp. 176-77.
1. For a detailed survey of extra-Biblical occurrences of 'almāh and its equivalents cf. C. Gordon, Ugaritic Handbook, III, p. 220.
2. This conclusion is also reached by C. Gordon, "'Almāh in Isaiah 7:14," Journal of Bible and Religion, XXI (1953), p. 106. He writes: "The commonly held view that 'virgin' is Christian, whereas 'young woman' is Jewish is not quite true. The fact is that the Septuagint, which is the Jewish translation made in pre-Christian Alexandria, takes 'almāh to mean 'virgin' here. Accordingly, the New Testament follows Jewish interpretation in Isaiah 7:14.
3. Cf. G. Knight, A Christian Theology of the Old Testament (London: SCM Press, 1964), p. 309.
4. One cannot help but wonder what the deniers of the virgin-birth prediction would say if Isaiah had used the term bēthulah. Would their theological presuppositions cause them to turn to Joel 1:8 and say that bēthulah cannot mean virgin and thus Isaiah is not predicting a virgin birth?!!
5. Cf. A. Dillmann, Das Prophet Jesaja (Leipzig: 1890), p. 70.
6. For a detailed discussion of the use of hārāh see Alexander, op. cit., p. 121 and Young, Studies, pp. 161, 62. Young concludes that "the adjective should be taken as expressing present condition, unless there are compelling reasons to the contrary. Such reasons are not present in Isaiah 7:14. . . ."
7. J. Skinner, The Book of the Prophet Isaiah I-XXXIX (Cambridge: University Press, 1900), p. 56, similarly translates this passage: "is with child" (present) and "shall bear" (future).

38. Cf. R. Lowth, Isaiah (Boston: Buckingham, 1815), p. 70. He translated this passage "Behold, the virgin conceiveth, and beareth a son. . . ." H. Cowles, Isaiah: with Notes (New York: Appleton & Co., 1869), p. 52, also agreed that: "the Hebrew words rendered 'shall conceive' and 'shall bear' are in the present tense, meaning is with child and is bringing forth. . . the first is strictly a verbal adjective denoting a state of pregnancy."
39. This is how G. Archer, "Isaiah," The Wycliffe Bible Commentary (Chicago: Moody Press, 1962), pp. 617, 18, tries to accept the meaning of 'almāh as "virgin" but sees dual-fulfillment of the passage in that Isaiah has lost his first wife and now will take virgin to wife who will (in the future, as his wife) bear him a son. Of course, there is no evidence that Isaiah lost his first wife and later remarried.
40. This conclusion is mildly adopted by Young, Studies, p. 163, but should be more strongly pressed as the key argument in this discussion as it has by E. Hindson, Isaiah Immanuel: A Sign of His Times or the Sign of the Ages? Master's Thesis presented to Trinity Evangelical Divinity School, Deerfield, Illinois 1967, pp. 48-51 and by R. H. Gundry, The Use of the Old Testament in St. Matthew's Gospel (Leiden: E. J. Brill 1967), pp. 226, 27. This latter work is an excellent and overwhelmingly scholarly monograph that should be given thorough consideration by the reader.
41. Cf. Gundry, ibid., p. 226, and O. Procksch, Jesaja I (Leipzig, 1930), p. 143.
42. Ibid.
43. So Archer, op. cit., p. 618.
44. So Gray, op. cit., p. 126.
45. Knight, op. cit., pp. 309, 10, gets credit for this unusual view. He sees Hezekiah's son as Immanuel. But Manasseh was anything but "God with us."
46. Cf. S. Mowinckel, He That Cometh (New York: Abingdon, 1954), p. 111. He is so strong on this point that he makes a direct Christological interpretation "out of the question. Why? He adds, "because the sign is intended to make Ahaz believe absolutely in Yahweh surrender himself to Him in complete trust and obedience, and in virtue of this choice decide to adopt the right attitude in the contemporary situation. . . ." If this were the case, why did not the sign produce this result? Where is any evidence of Ahaz's "faith," "surrender," "complete trust," or "obedience"? The evidence negates the argument Ahaz rejected the sign and sought Assyria's help regardless!
47. Cf. C. Gordon, Introduction to Old Testament Times (Ventnor, New Jersey: Ventnor Press 1953), p. 210.
48. Cf. the excellent discussion on the Hebrew use of proper names by C. von Orelli, The Prophecies of Isaiah (Edinburgh: T. & T. Clark, 1895), p. 53.
49. So J. Klausner, The Messianic Idea in Israel (New York: Macmillan, 1955), pp. 56, 57. To take this position, though, he must disregard the chronological data showing Hezekiah to be already born when the prophecy was delivered.
50. So R. Kittel, Die hellenistische Mysterienreligion und das Alte Testament (Stuttgart 1924), pp. 1-80. He tries to connect the child eating "curds and honey" in v. 15 with Egyptian mythology that eventually found its way into the Canaanite and Greek "mystery religions."
51. Cf. Archer, op. cit., p. 618.
52. Cf. Gray, op. cit., p. 124.
53. Cf. Stenning, The Targum of Isaiah (London: Oxford: University Press, 1949), p. 25

54. Cf. G. Jelf, Messiah Cometh (London: Innes & Co., 1899), p. 120. He states: "the prophecy evidently points to a supernatural birth within David's family. . . ."
55. Young, Studies, pp. 196-98. He writes: "the language of the prophecy is filled with mystery and even obscurity. . . but is language of profound and beautiful symbolism."
56. Cf. K. Yates, Essentials of Biblical Hebrew (New York: Harper & Row, 1954), pp. 134, 35, for a discussion of the "Perfect of Prophecy" used by the prophet to portray confidence in the certainty of the fulfillment of his prediction.
57. This interpretation recognizes the reference to "butter and honey" (v. 15) as indicating impoverishment. Gray, op. cit., p. 124, sees it as referring to prosperity; Machline, op. cit., p. 99, tries to relate it to Egyptian or Babylonian mythology. However, W. E. Vine, Isaiah: Prophecies, Promises, Warning (London: Oliphants, 1953), pp. 35, 36, has pointed to the context noting that instead of a prosperous farm there is only "a young cow and two sheep," and instead of a flourishing vineyard, only "briers and thorns." Alexander, op. cit., p. 114, also agrees that the picture here is one of desolation.
58. R. Culver, "Were the Old Testament Prophecies Really Prophetic?" in Can I Trust My Bible? (Chicago: Moody Press, 1963), p. 104. See his excellent discussion of the Immanuel prophecy.
59. The telisha in pl¹ is the smallest of all disjunctive accents; the geresh in šmû is stronger than both of them; but the zakeph in gibôr is the greatest divider in the sentence. For the best detailed discussion of the use of accents in this passage see Delitzsch, op. cit., p. 250.
60. Thus the Hebrew concept of kingship is not based on the Egyptian influence of titular titles of the pharaohs as is maintained by A. Alt, Kleine Schriften, II, pp. 219f. For a scholarly and convincing criticism see K. Kitchen, Ancient Orient and Old Testament (Chicago: Inter-Varsity Press, 1966), pp. 106-11. He shows that the Hebrew titles are actually more parallel in usage to the Ugaritic epithets of Niqmepa, who is described as: "Lord of justice," "master of the (royal) house," "protector," and "builder."
61. Notice the close parallel between ch. 9 and ch. 11. The Lord will give this ruler wisdom, perception, counsel, might, knowledge, etc. He has the same qualities as the "gift-child."
62. For example cf. Interpreter's Bible, V, p. 218, where the writer states: "that he (Matthew) used these (O. T. quotes) without particular regard to their meaning in their original context is clear. . . the New Testament's use of Isa. 7:14 is based on an inaccurate translation of the Hebrew text."
63. Gundry, op. cit., p. 227. His work is an excellent defense of the validity of Matthew's use of O. T. quotations in a Messianic context.

EZRA'S ETHICS ON INTERMARRIAGE AND DIVORCE

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INTRODUCTION

The problem of divorce is practically as ancient as civilization itself. Civilizations of all ages have adopted a code of ethics on the subject. They vary from rigid rules prohibiting divorce, on the one hand, to practically no restrictions at all, on the other.

Both the Old and New Testaments deal with the subject. Divorces from the earliest times were common among the Hebrews. All rabbis agree, observes Edwards, that a separation, though not desirable, was quite lawful. The only source of dispute among them was as to what constituted a valid reason or just cause.¹

It is not the purpose of this study to provide a full discussion of the divorce issue. The aim is rather to deal with the particular ethical problem presented in Ezra 9 and 10.

The Old Testament law had prohibited mixed marriages between Israelites and the heathen nations around. Such a prohibition was not unusual among societies. In Rome patricians had been prohibited from marrying plebeians before 445 B.C. In 450 B.C. Pericles enforced a law in Athens, according to which only those whose parents were full-blooded Athenians could remain Athenian citizens.² Israel was to be a peculiar nation and separate from the religions of other nations. The prohibition of mixed marriages was necessary for the maintenance of such separation.

But the problem of Ezra 9-10 reaches beyond this. Some Israelites did intermarry with the neighboring heathen. Mixed family units were established. Should these marriages, for the sake of national purity, be dissolved? Would not an annulling of these marriages create an injustice to the wife and family?

Nevertheless, the historical fact remains. Ezra required that the mixed marriages be broken up. Was he justified in his decision or not? It is the purpose of this study to investigate the ethical implications of this event and to offer a judgment on Ezra's decision.

Research in the commentaries shows that there is divided opinion on the matter. Most, in fact, prefer to limit their comments in an attitude of non-commitment. The record of Ezra's

decision is presented and his reasons for the decision are usually added. But most are reluctant about commending Ezra on this occasion.

Hastings is representative of many when he says:

It was certainly an action that could be justified only by extreme circumstances. To an impartial onlooker it might seem high-handed, harsh, even cruel. But there could be no doubt as to the perfect purity and integrity of his motives. Unlike most of his adversaries, he had no personal interest in the dispute--no selfish ends to gain. His one ambition was to glorify God and to be of service to his nation.³

We note that Ezra's motives are easily justified but his actions are presented as questionable.

Batten, representing many others, is more explicit. Actions, he says, cannot always be judged from a consideration of their consequences.⁴ In other words, the mixed marriages would have threatened the incompletely established solidarity of the religious life and community but this doesn't justify Ezra's action.

Batten further states that Ezra's standards must not be judged from the highest standards of our day, but from the ethical conceptions of his own time and people.⁵ The problem here that Batten does not face, however, is that Ezra believed he was acting in accordance with the divine will. It is not simply a matter of the ethical conceptions of his day being contrasted with ours. The real problem is: Was it the will of God that these marriages be broken up?

THE SETTING OF THE PROBLEM

The ethical problems of Ezra 9-10 cannot be discussed apart from the historical context in which they are found. A brief summary of that context will help to provide the basis for further discussion.

In the seventh year of Artaxerxes (458 B.C.) Ezra, having been given permission to leave Babylon, began his journey to Jerusalem (Ezra 7:7). He arrived four months later.

Shortly after his arrival Ezra is told of a serious problem existing in the new community. Some people in Israel, including priests and Levites, had been guilty of intermarriage with the heathen people of the land and were following their wicked practices. The first offenders in the sin had actually been the leaders and rulers.

Ezra is horrified at the news. Tearing off his garment and pulling hair from his head, he sits down confounded. Soon others of like mind joined him in his anguish. They remained thus until the evening.

Then at the time of the evening sacrifice, Ezra fell upon his knees in a prayer of confession. He confesses his shame and guilt in behalf of the nation. He acknowledges that the past years of discipline were the result of their guilt. Now God had been merciful in permitting a remnant to return and had granted them the opportunity to rebuild the house of God.

But this new opportunity was again threatened. The remnant had not heeded the words of the prophets and again reverted to the previous sins. Judgment will surely come and perhaps this time the whole nation would be consumed. Ezra pleads the mercy of God.

As Ezra prayed, a large crowd of Israelites gathered with him to weep and to pray. Then Shecaniah, one of the sons of Elam, steps forward with a proposed solution. "We have sinned," he says, "but there is still hope. Let us make a covenant with our God to put away all these wives" (Ezra 10:1-3).

Ezra seemed agreeable to the proposal and requires the priests, Levites and people to swear to support this action. An announcement was made throughout Judah and Jerusalem that all the people should assemble themselves in Jerusalem within three days or forfeit all their possessions and be banned from the congregation of the captivity.

The people responded and came, trembling because of the matter and because of the winter rain. Then Ezra spoke to them and commanded them to "render honor to the Lord, the God of your fathers, by doing what he wills: namely the separation of yourselves from the people of the land by putting away the foreign women" (Ezra 10:11). The people replied with an affirmative response and committees were set up to carry out the divorce procedures. After three months of proceedings the separations had been completed.

Such is the summary account of the events of Ezra 9-10. It is a tragic account of a tragic situation--but one also filled with ethical implications upon which scholars widely disagree.

REASONS FOR QUESTIONING EZRA'S DECISION

Ezra's decision to require separations of the intermarried couples was without question both severe and uncompromising. Many feel his action was justified by the circumstances, but others believe the move was a questionable one. Several reasons are given for the latter view.

I. Intermarriage Had Been Overlooked in the Past

The fact that intermarriage was practiced unhindered in Israel throughout most of its history is clearly acknowledged in the Old Testament. Moses married a Cushite woman (Num. 12:1), Mahlon and Chilion Moabite wives (Ruth 1). Deuteronomy 21:10-14 permitted the marriage of women taken captive in war.

Stanley, almost in a caustic manner, remarks there had not been the faintest murmur audible when the ancestors of David once and again married into a Moabite family, nor when

David took among his wives a daughter of Geshur; nor is there a more exuberant psalm (45:12, 16) than that which celebrates the union of an Israelite king with an Egyptian or Tyranian princess.⁶

Many Israelite marriages to foreign wives can, of course, be justified on the grounds that the foreigner became a proselyte to Israel. But many cannot be explained in this way. These are intermarriages which clearly disregarded the legal code and led to illicit religious practices (cf. 1 Kings 11:1). They ultimately led to God's judgment in the captivity. But they were nevertheless tolerated and divorce was not required of them. They were not banned from the congregation. Moses, it appears, was to "regulate and thus to mitigate an evil which he could not extirpate,"⁷ Ezra's act went beyond this purpose and seems to have been unprecedented.

II. The Separations Broke Up Established Families

La Sor, when referring to this aspect of Ezra's administration, says it was a questionable decision when he insisted that all of the men of Israel who had married foreign wives should divorce them. La Sor acknowledges there is no question about the danger that they had gotten into by marrying the foreign wives, but here were families that had been established for years, and Ezra insisted that all the men divorce their wives.⁸

The implication made by La Sor is that, if such drastic action was needed to the extent that divorces were required, why couldn't there have been leniency at least to those homes where children were involved? Must they too be separated from their fathers? What hardships would this create for the wives?

That Ezra was aware of the implications of these divorces is clear. The record tells us that some of these wives had children (Ezra 10:44). But he also considered the implications of further intermarriage for the nation. He chose in favor of the lesser of two evils.

III. Ezra's Action Didn't Eliminate the Problem

Before the people of Israel entered the land of Canaan, they were warned not to intermarry with the inhabitants (Deut. 7:3). But they did intermarry in time and the situation became uncontrollable.

Now Ezra begins with a remnant of returned exiles. Intermarriage is again a problem. Can it be controlled indefinitely? The fact that Nehemiah has to correct these same abuses again twenty-three years later shows that the problem again arose and required renewed attention. Since Ezra's action did not eliminate the problem, does this not question the validity of such attempts to eradicate the problem from the first? Can spiritual purity be maintained in a whole nation? And can it be controlled forever?

IV. Ezra's Action Causes His Influence to Dissipate

Ezra came to Jerusalem as a mighty teacher of the law and saw great revivals during his time of ministry. But after this "questionable decision" on his part, says La Sor, we never hear any more of him. He seems to have lost his prestige and his authority with the people for good.⁹

We do, of course, read of Ezra's great success in the ministry in the Book of Nehemiah. He does not seem to have lost his prestige or authority at this point. Some critical reconstructions of Ezra-Nehemiah however do place this ministry of Ezra (in Nehemiah 8) to a time prior to the intermarriage problems of Ezra 9-10. If this is followed, (as apparently La Sor does), the Old Testament does indeed have little more to say about Ezra.

V. Jewish Wives Had Little Influence on Their Husbands

The authority of the wife in Hebrew society, as in most ancient cultures, was very limited. Womanhood in general was placed in a position of subservience. Because of this fact, Batten feels Ezra's recourse was too severe. "The Jewish wife," he says, "was not such as to make her a very influential factor in the religious life of the nation."¹⁰

The action taken also seems to have been quite negative. Ezra grapples with the marriage of Jews with unconverted people but "conversion is not remotely hinted at."¹¹ Could such a small number of women so threaten a nation?

VI. The Number of Families Involved Was Inconsiderable

According to the list of offenders given in Ezra 10, only 113 had taken foreign wives. There were 17 priests, 6 Levites, 1 singer, 3 porters and 86 of the laity. If the total number of families amounted to about 29,000,¹² the offenders would total about 0.3 percent or 3 men in a 1000. Batten considers this an inconsiderable number for the whole Judean province.¹³

It can, of course, be said that while the list of the guilty was small, this in itself would tend to support Ezra's action. It would have been impossible to require the divorce of a major portion of the nation's population. Furthermore, the New Testament exhortation of Paul to the Corinthians would seem to support the same principle--"a little leaven leavens the whole lump" (1 Cor. 5:6).

However, the danger of immediate national corruption through these mixed marriages, it is said, was overestimated by Ezra.

VII. Ezra's Decision was Unfair to the Wives

The record of Ezra 9-10 tells us that the guilty men were to separate themselves from their wives. Nothing is suggested about wives taking such action against their husbands. Nor do the wives seem to have any personal choice in the matter. Ryle states it forcibly: "The method of separation was forcible expulsion. The case of the wives and of the children, who had become 'proselytes' and embraced the Israelite religion, is not taken into account."¹⁴

That the wives actually did become proselytes is not stated. An argument from silence in this instance, therefore, cannot be very convincing.

Edwards furthermore explains why the wife had no authority in this situation. He says divorce was always from first to last, in Jewish law, the husband's act. The wife, at best, could persuade her husband to give her a divorce. The common term used in the Bible for divorce is "the sending away of a wife" (Deut. 22:19, 29). We never read of "the sending away of a husband."¹⁵

The wife indeed did have an unenviable position in this respect. It is also very possible that considerable hardship and grief was caused by the whole affair. Even Ezra would not have denied this--but his concern for the purity of the nation superseded all other considerations.

VIII. Protests Arose Against the Required Separations

While opposition to the separations was not great, there were, nevertheless, some who questioned Ezra's decision. Jonathan, the son of Asahel, and Jahzeiah, son of Tikvah, opposed his course of action and they were encouraged by Meshullam and Shabbethai, the Levite (Ezra 10:15).

A somewhat farfetched evidence of protest is further suggested by Anderson. He writes:

In this period, however, the narrow exclusiveness of Nehemiah-Ezra was subtly protested under the guise of a winsome novel, the book of Ruth. This charming story, which the narrator placed in the rural setting of the ancient Tribal Confederacy, was told to show that Ruth, a Moabitess, was actually the ancestress of David, Israel's greatest king. In other words, God's greatest favor was bestowed upon Israel through a mixed marriage--the very thing that Nehemiah and Ezra frowned upon! Here we find an attractive piece of "propaganda" against the assumption that one's position within Israel was dependent solely upon purity or correctness of genealogy.¹⁶

The above quotation would be of some value if Anderson could be sure the Book of Ruth was written to be a protest novel. He would need to show some historical justification for saying it was not a historical record. He would have to give evidence that it was written in Ezra's time. And he would have to show that Ruth is to be compared with wives who caused their husbands to commit the wicked practices of the Canaanites (Ezra 9:1). Evidence to support Anderson's conclusion is simply lacking and his argument therefore loses its force.

IX. Ezra's Decision did not have Mosaic Sanction

One of the strongest arguments against Ezra's decision to require the divorce of foreign wives is that Ezra did not have Mosaic sanction for his action. There is no law in the Old Testament which states that divorce is required in such a situation. Ryle therefore concludes that, "Ezra put an interpretation upon the Law which was more rigorous than its actual letter required."¹⁷ Buttrick agrees when he says, "While the law forbade the mixed marriages, it did not, unless by inference, provide for their dissolution."¹⁸

If there had been such an understanding of the law that would have required a separation from a mixed marriage, it surely would have been applied before Ezra's time. But Ezra apparently has not historical precedent for his action.

X. Ezra's Action Contradicts Paul's Statement of Romans 7

Mixed marriages were a problem to the Christian economy as well as to that of the Old Testament. Paul warned the Corinthians not to become "unequally yoked together with unbelievers" because righteousness has no fellowship with unrighteousness (II Cor. 6:14). But when mixed marriages did exist he did not require the Christian to seek a divorce. Rather he stated that "the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy" (I Cor. 7:14). Could not this approach have been taken in Ezra's day?

REASONS FOR SUPPORTING EZRA'S DECISION

It would be difficult to conceive of a leader with the spiritual stature and national prestige of Ezra to have taken such drastic measures as those recorded in Ezra 9-10 without having carefully calculated the ethical and spiritual implications of such action. This is not to imply that such a great leader could not be wrong. But Ezra made a very deliberate decision while aware of factors both legal and historical. He had reasons for what he did and these reasons demand our attention.

I. Old Testament Prohibitions Regarding Inter-marriage were Explicit

Ezra was a careful student of the Old Testament Law. This is evidenced, not only in the many illustrations of his ministry of instruction in Israel, but also in explicit statements. Ezra 7:10 states, "Ezra had disciplined himself to study the Law of the Lord, to practice it, and to teach its statutes and ordinances in Israel." What he did, he did "according to the law" (Ezra 10:3). His interest, in the words of Josephus, was to "support the laws, lest God should take up a general anger against them all, and reduce them to a calamitous condition again."¹⁹

In the law (Exod. 34:16; Deut. 7:3), only marriages with Canaanitish women were forbidden; but the reason for this prohibition was that Israel might not be seduced by them to idolatry. This reason made the law's extension to Moabites, Ammonites, and Egyptians necessary under existing circumstances, if an effectual check was to be put to the relapse into heathenism of the Israelitish community.²⁰

That Ezra and Nehemiah understood this to be the true import of the law can be seen in the way Nehemiah cites the evil example of Solomon (Neh. 13:26). Nehemiah says, "He was caused to sin by foreign wives."

Rawlinson further states:

It is quite clear that Ezra read the law as absolutely prohibitive of mixed marriages (9:10-14), as not only forbidding their inception, but their continuance. Strictly speaking, he probably looked upon them as unreal marriages, and so as no better than illicit connections. For the evils which flow from such unions, those who make them, and not those who break them, are responsible.²¹

Ezra reasoned that the prohibitions to avoid these marriages were absolute. There would be no need for a further commandment about separations if the prohibition went unheeded. The separations were to be done "according to the law" (Ezra 10:3)--first that the heathen wives be put away and second that this should be performed in accordance with the regulations for divorce contained in the law (Deut. 24:1-4).

It is true that such enforcement of the law had not been carried out in Israel's early history. At least no examples of such action are recorded in Scripture. But Ezra, as a close student of the law, knew it had been broken and the matter needed to be corrected.

II. Marriage in Israel Involved a Covenant Before God

Marriage in Israel was not simply purposed for the establishment of homes and families. In the theocracy of Israel it was to be understood as a covenant with God (Mal. 2:14), with the purpose being to raise up a "godly seed" (Mal. 2:15). Israelites were also called God's "holy seed" (Isa. 6:13), and "holy people" (Isa. 62:12). By God's covenant with them he accepted their offspring as His children, and so they consciously remained through life, presuming they worshipped and served God.

For this reason intermarriage with the heathen was so disruptive to Israel. One who was not born an Israelite or had not become a proselyte would not regard their covenant with God. Israel's theocracy could not co-exist with the practice of intermarriage.

Since the New Testament church is not under the Old Testament covenant or governed by the theocracy of that economy, it was fitting for Paul to state that marriages between believers and unbelievers should remain intact. National ties here have no effect on the children's religious welfare or the stability of the state. Personal faith is the primary concern.

III. The Historical Occasion Prompted Ezra's Decision

Ezra knew the disaster of 586 had resulted from idolatry. A recurrence of these conditions must now be avoided by all means. "It seemed to him," says Rawlinson, "that the very continuance of the people's existence depended on an immediate and complete reform."²² There must be an entire relinquishment of the evil practice which had grown up. Steps which might be necessary for purging out the fatal corruption which had been allowed into the heart of the nation must be taken.

Ezra well knew that if after so solemn a warning as the Captivity, the restored nation, just allowed a deliverance, should again fall away, might it not be expected that God would be angry with them till he consumed them, so that there should be no remnant nor escaping (Ezra 9:14)?

Perhaps, too, the reform was to constitute a renewal of the covenant between the people and their God. This, says Buttrick, would involve the contractual obligation whereby God was to guarantee the prosperity and protection of Israel in exchange for their recognition of him as the only God and their unquestioned obedience of his will.²³

But it was the immediate occasion which allowed Ezra to take such a severe measure in reform. There were relatively few who had been found guilty. The sin could still be eradicated. If this practice went unchecked it would not be long before reform would be impossible. It was the opportune time in the history of the nation for such action to be taken.

IV. Religious Leaders Were Involved in the Intermarriage

When the leaders of Israel first came to Ezra to report the intermarriage problem he was told that it was the leaders and rulers who were the first offenders in the sin (Ezra 9:2). This fact, perhaps as much as the offense itself, brought about Ezra's consternation.

Schultz observes that among the eighteen guilty priests were close relatives of Joshua, the high priest, who had returned with Zerubbabel. In fact, a comparison of Ezra 10:18-22 with 2:36-39 indicates that none of the orders of returning priests were free of intermarriage.²⁴

Here were the individuals who were to be the examples to the laity! Here were the leaders in the nation's worship! Compromise at a time like this could mean the end of the theocracy. Ezra was not about to allow this minority of offenders to destroy the whole nation.

V. Ezra's Concern was Primarily Religious, Not Nationalistic

It is the contention of Gordon that Ezra, believing that the purity of the monotheistic religion and the purity of blood were bound together, viewed intermarriage as a form of defilement and declared that the ancient faith was adulterated when the blood of a Hebrew was mixed with that of a heathen.²⁵

Such an explanation of Ezra's reasoning certainly does less than justice to the text. Ezra knew the law well and knew that Jewish proselytes were welcomed into the community. But the heathen wives had not become proselytes. Rather, we read, they caused the Israelites to "conduct themselves after the wicked practices of the Canaanites, the Hittites, the Perizzites, the Jebusites," etc. (Ezra 9:1). It was primarily a religious problem, and only secondarily a nationalistic one.

Ezra's knowledge of the law certainly wouldn't have bypassed Deuteronomy 7. Here the full effects of intermarriage were expressed.

You must not intermarry with them. . . for they will lure your sons away from Me, and they will be worshipping other gods. Then the Lord's anger will flare out against you, and he will annihilate you quickly. This then is the way you shall deal with them: You will pull down their altars, break in pieces their dedicated pillars, cut down their shame images, and burn their idols in the fire. For you are a holy people, set apart to the Lord your God. . . (Deut. 7:3-6, Berkeley).

Ezra would not have turned away a true convert to Jehovah. That was not the issue. But he was concerned about the worship of the true God and would not stand by to see idolatry destroy his people.

VI. The Divine Will Had First Been Sought in the Decision

The response of Ezra to the news of the mixed marriages was not revenge but frustration and then prayer. It involved a confession of national guilt before a holy God. It involved a plea for mercy and grace because of these condemning sins. It was during this time of intercessory prayer that the decision to demand the separations was made.

The fact that prayer was offered, of course, does not prove that Ezra could not be wrong. The human will was still involved and the possibility of subjective rationalizations was there. But here was a large crowd joined in prayer and they supported the decision that was made. There was no dispute about the ethics of the action. Only a few were in disagreement with the procedures but the vast majority saw this to be in harmony with the commandments which were given through the prophets (Ezra 9:11). They were convinced that their actions were in agreement with the will of God.

VII. The Decision did not Damage Jewish Respect for Ezra

La Sor, in suggesting evidence to show that Ezra had made a questionable decision on this occasion, states that this move caused him to lose his prestige and authority with the people, so that we do not hear of him again.²⁶ Actually the evidence is quite to the contrary. Not only do we have the record of his subsequent authority in the Book of Nehemiah but in extra-Biblical sources also. Josephus says, "Ezra lived to a good old age in Jerusalem, and died there, and was honored with a magnificent funeral."²⁷

Tradition history furthermore says that it was Ezra who instituted the Great Synagogue, became its first president, settled the Canon of Jewish Scripture and began the building of synagogues in Jewish provincial towns.²⁸

Also about his later influence Buttrick says:

By the great influence of his book, and especially of its hero Ezra, upon the course of later Judaism, he gave both direction and powerful impetus to the elaboration of the ceremonialism, the legalism, and the exclusive "particularism" which thus became characteristic of later Judaism.²⁹

It can therefore be said with assurance that Ezra remained a national hero in Israel. Drastic though his action may have appeared, it won the assent and respect of the people.

VIII. Ezra's Action Enforced the Sovereignty of the Law

Of all the facts that are involved in the issues of Ezra 9-10, the one which stands out most clearly is the fact that the law was again replaced in its sovereign position. Ezra believed the law not only forbade intermarriage with the heathen but provided for divorce in the event that such had taken place. Divorce was allowed under certain circumstances when a man found "something improper" in his wife (Deut. 24:1, Berkeley). This could not have had reference to adultery since the penalty for that was death (Deut. 22:20 f). Whether or not Ezra had Deuteronomy 24 in mind cannot be known but there was general agreement that the action he took was in fulfillment of the law.

Josephus' account notes:

. . . they found a great many of the posterity of Joshua the high priest, and of the priests, and Levites, and Israelites, who had a greater regard to the observation of the law than to their natural affection and immediately cast out their wives. . . .³⁰

Ezra regarded neither the greatness of the offenders nor the natural affection for their heathen wives and their children. The divine law took precedence. It was returned to its respected position.

CONCLUSION

Divorce always represents a failure and a tragedy and this was no less true in Ezra 9-10. To Ezra it was a dumbfounding situation which caused him great shame and anguish of heart. He was caught in the dilemma of choosing between doing what was easy and doing what was right.

Many have questioned the required separations as being too harsh and inhuman. Reasons were given to support this contention: the separations broke up homes, were unjust to the wives and children, and didn't really solve the problem completely in the end. Perhaps the most weighty argument favoring those who take issue with Ezra is the fact that Ezra's action seems unprecedented. The law had been broken many times before without measures taken to uphold it. Why did Ezra need to begin enforcing it now?

Several reasons were also listed in favor of Ezra's action. After all, the prohibitions had been there all along even though they had not been enforced. To allow the corruption of the nation again by a small minority, was to invite certain judgment upon all. Those who had entered the mixed marriages were clearly guilty. Whatever the cost, the law must be upheld. Ezra as the man of God for this hour was obedient to the divine will and required the heathen wives to leave.

A final word should be added for there is a lesson here beyond Ezra's time. Although circumstances have changed and a new economy of God has been instituted, the same principle of obedience remains. Life is filled with decisions where the right course is also the most difficult. But honesty to God demands that the situation be identified for what it is and action be taken with resolution to fulfill the will of God.

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PICTURES OF THE CHURCH IN I PETER

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The word ekklēsia is not used in the Greek text of the Epistle of I Peter. Because of this many have thought the epistle to be rather devoid of instruction and doctrine regarding the church. On the contrary, this epistle is literally permeated with church truth, and such a fact is obvious to the reader who recognizes that the New Testament concept of "church" was a concept of people rather than of an organization. It was the ministry of the Apostle Paul to proclaim basic tenets of church organization and to develop the bulk of New Testament ecclesiology. Peter, on the other hand, is writing to the church as a group of God's people. His concern is their lives and behavior in the midst of a wicked and perverse world, a world in which they are finding and will continue to find testings and sufferings to be their common lot.

Some, like Kelly, have argued vehemently that this epistle is directed only to Christian Jews, and indeed much of the language and style parallel the books of Hebrews and James. However, if we assume the writing to be in the seventh decade of the first century, it is probably more correct to visualize the congregations in Northern Asia Minor to which Peter is writing as heterogeneous groups of both Jewish and Gentile Christians. Selwyn points out:

It is doubtful, indeed, whether there were many Churches in the first century outside Palestine, at any rate in the larger centres of population, of which the members were wholly Jewish or wholly Gentile, though in most of them Jews were probably in the majority; and we know that in parts of Asia Minor there had been a syncretism of Jewish and pagan cults which in some cases may have provided the spiritual background of those who afterwards became Christians.¹

Peter's doctrine of the church is inseparably connected with other basic themes developed in the epistle. Primarily in connection with his Christology and his doctrine of the Christian life. The theology of the apostle is above all things Christo-centric. He begins with Jesus Christ, the Messiah, and then proceeds to develop an elaborate doctrine of the Christian life based on the person and work of Christ. His doctrine of the church then is the next step in the structure. He reasons from Christ to Christian behavior to the life of the Christian community. The elements of the primitive kērugma are abundant in I Peter and literally form his Christology. He speaks of prophesied salvation in 1:9-12; of blood redemption in 1:3, 21; of the ascension in 3:22; of judgment in 4:17; and of Christ's return in 1:7, 13.

This particular treatment of the ecclesiology of I Peter centers on a consideration of the word pictures of the apostle. Such a treatment is self limiting, therefore omitting a number of aspects of church doctrine which are important in the total structure of the epistle. For example, one could discuss church organization from 5:1-4 or baptism from a number of passages throughout the epistle. The matter of charismata (spiritual gifts) is dealt with in chapter 4, verses 10 and 11--the only non-Pauline treatment of that subject in the New Testament. The concept of the church as "mission" appears throughout the epistle since Peter is so concerned with the believer's relationship to the world. All of these are important, but none of them taken separately forms as complete a picture of Petrine ecclesiology as the treatment of this subject through the apostle's use of "word pictures."

If one excludes the agapētoi sections in 2:11 and 4:12, and the oikon tou theou (the house of God) in 4:17, there are ten major word pictures which point one to the church in this epistle. Interestingly enough, five of them are similes and five are metaphors. They are divided, therefore, into two groups in that order.

PETRINE SIMILES FOR THE CHURCH

A simile is a word picture which lays a comparison between the subject at hand and something to which it is thought similar by the writer. The common English words used in a simile are "like" or "as." Peter's characteristic word is hōs which is most commonly translated by the English word "as." The Greek word hōs allows for two possible meanings depending on the context and the usage by a given writer. It could possibly mean "as if you were but really aren't" or it could mean "as the people you really are." Peter's usage seems best to fit the latter since he builds on each of his similes a doctrine which assumes that his readers indeed occupy the position to which he likens them.

I. "As Pilgrims and Strangers" hōs paroikous kai parepidēmous (1:1; 2:11)

Peter's readers are "pilgrims and strangers" in the world. In the first verse of the epistle, he uses the word parepidēmois which the AV renders as "strangers." Parepidēmois appears with paroikous in 2:11 and is used by itself in 1:17 to refer to the life of the believer during his "residence" on the earth. Barclay points out that "in classical Greek, parepidēmos was the word for a person who had settled temporarily in a place without making it a permanent place of residence."² Of paroikous, Barclay says:

It describes what was known as a "resident alien." The resident alien was a man who came to stay in a place without being naturalized. He paid an alien tax; he was a licensed sojourner. He stayed in some place, but he had never given up citizenship of the place to which he truly belonged.³

In a very real sense, Peter gives us here a picture of the church as "the new Israel." God had set Israel aside for a season (Romans 9-11) in order to offer Gentiles a place in his total plan of redemption. The diasporas mentioned right at the beginning of the epistle, is a technical term which in literal usage applies to the children of Israel scattered abroad from

their homeland. Peter undoubtedly uses it to lay a groundwork for his doctrine of paroikous. God's people as strangers in the world really belong to a heavenly homeland. This is a theme also well developed by the Apostle Paul in such passages as Philippians 3:20 and Ephesians 2:11-19.

The only other New Testament usage of parepidēmous is in Hebrews 11:13, where it is set in a characteristic reference to the Old Testament saints, particularly the patriarchs. Here, however, the author of Hebrews takes it out of the old geographical context and lays a groundwork between an earthly city and a heavenly city. The Septuagint frequently used this word in the sense of the English word "stranger" in such passages as Genesis 23:4; Psalm 39:12; 119:19.

Peter's emphasis in this simile is to show why worldly lusts should not be dear to God's people. The things of the flesh belong to the kosmos and God's people are citizens of another country. Perhaps Peter is thinking here of our Lord's teaching regarding the alien relationship between the Christian and the world (John 15) and is explaining by such usage why his readers should expect persecution and how they should act in the midst of persecution. This concept of the Christian as a pilgrim in the kosmos was a very important one in literature of the early church.

II. "As New Born Babies" hōs artigennēta brephē (2:2)

The creative act of God in bringing about new life for the Christian is a favorite theme of the Apostle Peter. One cannot argue that the new birth is a Johannine concept after carefully reading this epistle. The word brephē is used here, of course, in its metaphorical sense. In his Gospel (2:16), Luke uses it in a literal sense. It is possible that Peter is borrowing the idea from Isaiah 28:9, "Whom will he teach knowledge? Them that are weaned from the milk and drawn from the breast." Doubtless many of Peter's readers are new Christians, recently come into the community of the people of God. These are to turn aside from things which characterized their former life and now "as new born babes, desire the genuine spiritual milk." The use of gala here is different from the use which other New Testament writers make of the word. It is almost always used in contrast to more solid food with the suggestion that Christians ought to be putting aside the elementary things and studying more serious doctrine. Such is its usage in Hebrews 5:11-14 and I Corinthians 3:1-3. Peter makes no such comparison but simply desires his readers to fill themselves with the "unadulterated word--milk" so that they might thrive and be nurtured in their Christian lives.

It is quite possible that in these early verses of chapter 2, Peter is referring the use of logos back to his use of this word in the latter verses of chapter 1. We must not read into the text here a fully developed logos Christology such as that which is found in the Gospel of John but rather take the idea as referring to the total Word of God which undoubtedly centers in Jesus Christ, of whom these new Christians have already tasted. Peter's purpose in depicting the church as new born babies undoubtedly is the laying of a groundwork for the following section on Christian behavior. One is first of all born and then one grows; and as one grows one must give concern to his behavior and manner of life. It is this comprehensive subject which occupies the apostle's pen throughout most of the epistle, but particularly in chapter 2.

III. "As Obedient Children" hōs tekna hupakoēs (1:14)

The root idea of "the children of obedience" lies in a Semitism of the Old Testament. As we encounter it in the Greek translation of the Old Testament, we refer to it as Septuagintalism. In Hosea 10:9, for example, we read of "children of iniquity" and Isaiah 57:4 of "children of transgression." The "obedience" idea in I Peter seems to be almost a synonym for "faith." In the passage before us, Peter instructs his readers to conduct themselves on the basis of the salvation which they have; in other words, to bring their state up to their standing. He says, "Wherefore having gathered up to the waist the robes of your mind, and being serious, perfectly hope upon the grace being brought to you at the revelation of Jesus Christ. As children of obedience, not putting on a mask of the desires in your former ignorance, but according to the pattern of the one who called you, (he is) holy, also become holy yourselves in all behavior" (original translation). Peter's motive in this particular word picture is obvious from the text itself. He is introducing his readers to a life of holiness patterned after the nature of the God whom they serve. This holiness must be based upon obedience to Christ and to the Word of God in general.

The apostle may be introducing here the entire hupotassō section which appears in chapter 2. The "children of obedience" are to be in submission or subjection to authority. As in many other New Testament passages, this submission is discussed by Peter as relating to specific realms of human activity; namely, citizens to a state, servants to masters, wives to husbands, and all men to God. The church is to be composed of people who are obedient to the will of their God.

IV. "As Free Slaves of God" hōs theou douloi (2:16)

The meaning of doulos in the New Testament is largely determined by its use in the writings of the Apostle Paul. Paul makes much of this concept of the "bond-slave" in his determination to show the Christian's subservience to Jesus Christ. The image is one of a slave who, having been redeemed out of the slave market and set free by his master, then in gratitude for his freedom commits himself completely to that master for a life of service. So, says Peter, are those who are a part of the church. The verse reads like this: "As free men and not those who have their freedom as a cover of wickedness, but as servants of God."

This passage is in the heart of the first hupotassō section. Christians are not technically in subjection to the powers of this world because they are citizens of a heavenly city. On the other hand, because they are living in the kosmos they are to submit themselves to "every human regulation for the sake of the Lord" (v. 13). Kings and governors rule by the will of God, and it is God's will that the church be subservient to the civil authorities. The righteous behavior of the members of the church will serve to silence "the ignorance of unthinking men" (v. 15). Perhaps this use of doulos in verse 16 is also a foreview of what Peter is going to say shortly in verses 18-25, where he shows that Christ is an example of submission in suffering for the slaves to follow.

V. "As Living Stones" hōs lithoi zōntes (2:5)

The oikos concept in chapter 2 is one of the most well-developed word pictures in the entire epistle. It is what the Germans would call a "Stichwort" passage because it develops instruction on the basis of a "catch word." It may be helpful to reproduce here a translation of the entire section beginning at verse 4 where Peter introduces Christ.

As a living stone, indeed rejected by men, but by God, chosen (and) honorable. And you as living stones are being built up a spiritual house to be a holy priesthood, to offer up spiritual sacrifices accepted by God through Jesus Christ. Because it is contained in Scripture, "behold I place in Zion an elect stone, an honorable cornerstone; and the one who believes in him shall not be ashamed. Therefore to you who are believers he is the preciousness; but to unbelievers, the stone which the builders rejected, this became the head of the corner (1 Pet. 2:4-7).

The Old Testament passages from which Peter develops this stone concept are Psalm 118:22; Isaiah 28:16, and Isaiah 8:14. However, he may very well be depending upon Christ's own application of these passages as recorded in the Gospels. Paul also develops the oikos image in Romans 9:33. The idea is that the church is a spiritual house. The apostles and prophets may very well be part of the foundation but Christ himself is the chief cornerstone. The idea of zōntes with lithoi demonstrates that the life which this stone (or these stones) have is the life of God. The contrast is with the Greek word bios which refers to mere organic life. Peter's objective in the oikos concept is actually two-fold; first, to show the preeminence of Christ in the spiritual building which is the church, and secondly, to show the close relationship that the believers have to the Lord; as he is the stone, so his people are the stones.

PETRINE METAPHORS FOR THE CHURCH

I. "An Elect Race" genos eklekton (2:9)

Peter's concept of the elect people of God may be the most highly developed ecclesiology of the entire epistle. The word eklekton comes from the verb kaleō which means "to call." Elect ones are "called out." And the "called out ones" exist in a community of "called out ones" which is the ekklēsia.

The word has definite overtones regarding the transfer of God's choice from Israel to the Church. It appears right at the beginning of the epistle as the fourth word, defining the strangers of the dispersion. The word also appears in 4:10 and 5:13 showing that the stream of God's chosen people runs throughout the entirety of the epistle. In the verse under consideration at the present time, we are confronted with one of the primary sections of the entire epistle. People of the church are an elect race. In verses 6-8, Christ is the subject of the discussion; and in verses 9 and 10, Peter changes the focus to the readers.

II. "A Royal Household of Priests" basileion hierateuma (2:9)

This unusual concept cannot properly be understood apart from Exodus 19:3-6. Here the Hebrew refers to a "kingdom of priests" and the LXX changes the metaphor to "royal priesthood." At the time of the writing of the Septuagint, the priesthood in the synagogues was considerably more relevant to the spiritual life of the people than the monarchical idea. The Old Testament reference is a picture of Israel serving as a community of priests in the world. The doctrine of the universal priesthood of believers is an important one to evangelicals and in this verse we have the locus classicus of this doctrine.

Like the reference to Israel, the reference to the church depicts this community in its relationship to the world around. Verses 9 and 10 of chapter 2 conclude the dynamic indicative section of the book. Verses 1-3 deal with Christian growth and holiness; verses 4-8 deal with Christian edification built upon Christ; and verses 9-10 show how the Christian community is built upon the promises of God.

III. "A Holy Nation" ethnos hagian (2:9)

Again we are dependent here upon Exodus 19, this time particularly upon verse 6 which reads in the AV, "And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel." The idea of a "holy nation" is almost a paradox in Biblical language. The word ethnos in its various forms is used to speak of the heathen and the Gentiles, but the word hagios is extremely important in the New Testament to speak of God's separation of persons or things unto his own distinctive use, and such is its meaning here. It is one of the key words of I Peter used with particular force in Chapter 1, verses 15 and 16.

Here again we have a contrast and a comparison. The contrast is between the believers who are the church and the world; and the comparison is between a holy God and His holy people.

IV. "God's Own Possession" laos eis peripoiēsin (2:9)

Because of the fact that he has chosen them and redeemed them, God's people are his own private property. The proper understanding of the phrase above must be seen in the light of verse 10 where Peter tells his readers, "Once you were no people, now you are God's people." The relationship to God is the only thing that really means anything to the church in the final analysis. Laos eis peripoiēsin might very well be literally translated "a people made for a possession." God is a spirit but he manifests himself through the lives and bodies of his people. They belong to no one else, yea, not even to themselves for through this relationship they are now God's own possession.

V. "The Flock of God" poinnion tou theou (5:2)

This phrase appears in the middle of the passage which is probably the closest Peter ever comes in this epistle to technical ecclesiology. He speaks here to the elders exhorting them to "feed the flock of God." One cannot read these words without serious consideration of

the historical event recorded in the 21st chapter of the Gospel of John. As Peter was commanded to be a shepherd of Christ's sheep, so now he charges other leaders in the church to do the same. The picture of God's people as sheep and their leaders as shepherds is not an uncommon one in the New Testament. Paul uses it in I Corinthians 9, and it appears again in this epistle in the 25th verse of chapter 2. In this last mentioned passage, we have a familiar Petrine comparison again as the writer thinks of Christ as a sacrificial lamb (Isa. 53:6) and then suggests that his people are also sheep formerly straying but now returned to their shepherd.

Wuest points out the "churchiness" of this idea as he says, "The word 'feed' is the translation of a Greek word which literally means 'to shepherd,' and includes the duties of a shepherd, tending, feeding, guiding, and guarding the flock of God. The noun form of the word is translated 'pastors' in Eph. 4:11."⁴

In conclusion, two things might be noted. First of all, seven of the above ten word pictures were taken from the first ten verses of the second chapter, leading us to recognize this section as the most important ecclesiological unit in this epistle. Secondly, there is a heavy communal emphasis on Peter's concept of the church. Certainly the church is composed of individuals, but Peter recognizes that it is the church in community life and behavior which affects the world for good or for bad.

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BOOK REVIEWS

THEOLOGICAL DICTIONARY OF THE NEW TESTAMENT, Vol. V. By Gerhard Kittel (trans. by Geoffrey Bromiley). Eerdmans Publishers, Grand Rapids, 1967. 1031 pp. \$22.50.

Since the Bible is the Word of God and the New Testament was written under the control of the Holy Spirit in the Greek language, evangelical Christians welcome every aid to the better understanding of the Greek original. The present volume, number five in a projected series of eight, represents by far the richest collection of selected lexicographical materials extant today. As the translator has pointed out, these volumes are not intended to rival the great lexicons or replace the standard sets on exposition. Rather they are intended to mediate between the two giving more information on select words--those of special theological significance--than the lexicon but emphasizing more the linguistic background than the ordinary commentary. I believe they have achieved this goal in admirable fashion.

The project was begun by Kittel who completed the first four volumes. At his death Prof. Gerhard Freidrich took over. The postwar period made possible wider international contacts and the passage of time necessitated some alterations in the earlier volumes. The English-speaking world owes a great debt to Prof. Geoffrey Bromiley for his careful and thoroughly readable translation.

This volume contains 79 articles on a select vocabulary by 38 different authors starting with the Greek letters Xi and continuing through omicron to the beginning of pi. It includes such crucial terms as "wrath" (of God), "name" (of deity, especially Jesus), "heaven," "parable," "paraclete" (Comforter or Counsellor), "virgin" (parthenos), "pass-over" (pascha), "suffering," etc. Grouping cognates or correlatives together in separate articles results in a total of only 79 in over a thousand pages. But some of the articles are extensive; "father" 77 pages, "heaven" 46 pages, "child of God" 61 pages, etc. while many others are one page only.

In general, the procedure is to examine the word in its classical environment, then consider its usage in the Septuagint and finally study the various occurrences in the New Testament. Passages from other Judaistic sources and the Church Fathers are also frequently included, not just listed but with helpful discussion.

Since theological statements and judgments are made by the different authors there is a variety of theological emphasis. Although I think it would be fair to say that, by and large, all or nearly all are colored by some aspect of one of the newer more subjective schools of theology. For example, Zimmerli (pg. 671 ff.) discussing the concept of the "servant of Yahweh" in Isaiah 53 assigns the passage to "Deutero-Isaiah." And Jeremias speaks of Jesus' references to Isaiah 53 relating to His death as stemming from tradition, albeit very early tradition.

However, there is an abundance of useful information in these articles which will enrich the preaching and teaching of the Bible for the evangelical scholar who is capable of exercising discernment. For example, the article on "xenos" opens up a wide field of sociologic information regarding the "stranger" in ancient Near Eastern as well as Biblical culture. This all throws welcome light on the deeper meaning of Jesus' statement, "I was a stranger and ye took me in." As the transition from feared outlaw to beneficiary of hospitality is traced through earlier customs to Greek law we get a surer feeling for the principle of Christian living Jesus was laying down.

In sum, these books will prove virtually inexhaustible mines of valuable insights into the meaning of the inspired Greek text to the Bible student able to handle Greek and willing to spend the time in diligent as well as cautious study. Put Kittel-Friedrich alongside Arndt-Gingrich, open up your Nestle or Aland and get going.

Francis R. Steele

Philadelphia, Pennsylvania

SENT BY THE SOVEREIGN. By Walter D. Shephard. Nutley, N.J.: The Presbyterian and Reformed Publishing Company, 1968. 108 pp. \$2.50, paper.

Apparently directed primarily to Presbyterian laymen, this book is at the same time an apologetic for "conservatism" in missions and a straightforward explanation of the relationship between Calvinism (as

embodied in the Westminster Confession) and missionary endeavor.

Though each chapter begins with a Scripture passage, the author's appeal to his readers is really based on the main tenets of Reformed Theology, otherwise known as "Calvinism." It is called by the latter term "not because it originated with Calvin; it originated with God; but because Calvin, after Paul and possibly Augustine, was its ablest expounder" (p. 29). The book calls on Presbyterians to recognize the relevance of traditional Presbyterian doctrine to missions in a day in which the denomination in general is rejecting those standards.

Shephard recognizes that we must be sensitive to people's needs, and be filled with compassion. But, as he puts it, "It is not enough that men have bread, without the Bread of Life; it is not enough that men's bodies be healed, while their souls are sick unto death; it shall never suffice that the minds of men be enlightened, without having them see the true Light of the World. The discipling of the nations is still the task of the disciples. . ." (p. 18). More emphatically, on page 26, "It is as simple as this: no message, no mission, no church; message understood, mission inescapable, church invincible. I define, then, the mission of the church as the proclaiming, through all possible means, of the message given it by Jesus Christ."

With a chapter devoted to each of the five points of Calvinism, the author then proceeds to explain simply that message and to relate it to missions. Perhaps of most interest to the readers of this journal is the chapter on Predestination. Shephard argues that this doctrine, far from being a stifling agent, is

actually an energizing power. This is because "God predestinates not only the men, he predestinates the means!" (p. 57). God's sovereign will thrust men into missionary service in the confidence that "his mission, no matter where it is to be undertaken, or how difficult or uncertain the prospects, is still part of the eternal plan of the sovereign God. . . ." Thus, God's sovereignty provides incentive to the task and sustaining power in the task. It also reminds us that universalism is not Biblical (p. 58). The reader is left to wonder how the Reformed doctrine of the limited atonement bears on missionary enterprise.

The book is simply written and its apt illustrations make it easy to read. It is to be hoped, however, that the readers of this journal are already cognizant of the issues raised and the answers given.

Ronald W. Fisher

Princeton, New Jersey

THE INESCAPABLE CALLING. By the late R. Kenneth Strachan. William B. Eerdmans Publishing Co., Grand Rapids, 1968. 127 pp. \$1.65, paper.

This book is the first in a series entitled "Ministries in Missions," and was published posthumously. It consists of lectures in edited form which were given by Mr. Strachan at Fuller Theological Seminary during the last year of his earthly ministry.

The title is interesting in that it carries a certain element of surprise. Coming from the heart of the one man God used more than any other to implement the program called "Evangelism-in-Depth" during the first half of this present decade, it would be easy to presume that the work strictly concerns that movement or the whole matter of the call to Christian service. Such is not the case. Though brief, the book comes to grips with many of the major problems in missions today and emphasizes in the first ten chapters the Biblical foundation and the normal patterns for Christian life and witness.

It is true that the basic presuppositions of Evangelism-in-Depth have been herein clearly articulated, but the author has also related the personal witness which each evangelical Christian is called upon to carry out to the general endeavor of world missions. Especially helpful in this regard is Chapter IX, entitled "The Witnessing Community."

The tragic slowness of most members of our 20th century Church to understand their mission has been squarely faced. The opening sentence of Chapter I is: "Most Christians have a guilty conscience about witnessing." It is the reviewer's sincere desire that this volume be widely read by pastors and laymen and taken seriously, so that the guilty conscience might be replaced in the experience of many a Christian by a joyful heart as a result of fulfilling God's command to evangelize.

P. Fredrick Fogle

Grace Theological Seminary

THE NEW EVANGELICAL THEOLOGY. By Millard Erickson. Fleming H. Revell Co., Westwood, New Jersey, 1968. 245 pp. \$4.95.

In analyzing any book, it is important to note its basic purpose and to see if this purpose has been effectively fulfilled. This book, The New Evangelical Theology, is meant to "draw together and expound the history and the thought of this new theological movement" which the author identifies as "The New Evangelicalism" (p. 7). In doing this, the author draws from the leading exponents of this movement, namely, Ockenga, Henry, Graham, Ramm, Grounds, and Carnell (p. 8). A glance at the footnotes located at the end of the book (pp. 228-36) will show that the vast majority of ideas are from these men. Thus, Erickson is attempting to set forth an objective analysis of the movement. The ideas presented are not necessarily his own.

Although this reviewer is not sympathetic toward this movement, he must credit Erickson for a fine presentation of the "new evangelical" position. He has fulfilled his purpose well. The author is Chairman of the Department of Bible and Philosophy and Associate Professor of Bible and Apologetics at Wheaton College.

The book is well written, very readable, and easily understandable, as well as a clear and accurate presentation of the movement. It was written to "appeal to the lay person as well as the theologian" (from the jacket of the book). The author quite regularly defines technical terms, both in philosophy (cf. pp. 19, 20) and theology (cf. p. 93). For this reason, even one unfamiliar with theological terminology should be able to read with understanding. The author is to be commended on this point.

It is the reviewer's conclusion that this book is worthy of acceptance, and will prove to be an authority on the new evangelical position. It should be welcomed, therefore, by both friend and foe of the movement, for it is a clear statement of their teachings, and will provide a basis of discussion.

Although Erickson attempts to be objective, it is nevertheless evident that he is very sympathetic to this movement. Chapter one pictures Carnell and the other new evangelical leaders as heroes who have struggled with anguish of soul to arrive at their position. One cannot help but sense that the experience of these men is also that of the author. Although he cites numerous cases concerning which the fundamentalists are taken to task by the new evangelicals, he never suggests that the latter may have a distorted image of the fundamentalists. He does admit that the fundamentalists have reason to react adversely to Carnell's attack in his book The Case for Orthodox Theology (cf. pp. 208 and 225), but he is not defending the fundamentalists. He is merely illustrating how far to the left Carnell had gone. On page 221, he states, "much in the new evangelicalism, from the standpoint of this writer, is commendable."

Erickson needs to clarify a statement made on page 102, in regard to depravity: "This image [of God] is not now found perfect and intact in man. The entrance of sin in the human race has modified and distorted, but not obliterated, it. . . . While man is not essentially evil, he also is not actually good. There is now a defect at the very center of man's spiritual makeup, so that he does not perfectly understand what is good and does not desire to do it" [underlining added]. What does he mean by "not essentially evil"? On page 104, he states that new evangelicals

believe in total depravity, and gives an acceptable explanation of what is meant by this doctrine.

It is noted that when speaking of the attitude of the new evangelicals toward social ethics, Erickson presents at length the conservative position of Carl Henry, although briefly mentioning the more liberal position of David Moberg (pp. 188-92). Yet in his conclusion, the author attributes to the new evangelicals "a broadened conception of common grace" in relation to alleviating human needs: "God is able to work through organizations and institutions which are not expressly Christian. The Christian may and should cooperate with them, if they are the most efficient and appropriate means of carrying out the social responsibilities of his faith" (p. 203). This conclusion seems somewhat out of line with Henry's position. Who best represents the new evangelical position relative to social ethics? Does Henry represent a "minority view" within the camp? If so, why give him the major part of the presentation, but conclude with the other view?

The classification of Henry, Ramm, and Carnell as to their conservative-liberal leanings (p. 208) is instructive and appreciated. It could be wished that the author had also included other new evangelical leaders in this comparative classification.

Of interest is his analysis of different trends within the movement itself. This, of course, is to be expected. But one wonders if the dislike for divisions as characterized by the fundamentalists (p. 207) will keep these divergent views together, or if the more conservative will give way to the more liberal. Although Carnell apparently moved back toward the right after the adverse reaction to his Case book (p. 209), one may question whether this was a result of conviction, or of censure. Erickson makes no

judgment in this respect. The movement seems to be moving steadily toward the left, in spite of certain individual retreats. Even Erickson admits, without censure, that "it has been moving in the general direction of neo-orthodoxy" (p. 226).

A disturbing element of the book is that Erickson commends, in essence, all that the new evangelicals stand for. He commends them for seeking to create harmony between science and theology (he says they have accomplished this, p. 218). He commends them for relieving unnecessary tension between conservative theology and modern culture and illustrates this point by presenting their interpretation of "kind" in Genesis 1 (p. 219). In doing so, he not only fails to criticize an unnecessary concession to scientism but positionalizes himself as favorable to this interpretation.

Carnell is commended for "one of the most candid pieces of self-criticism in all of theology" in his chapter on "difficulties" in the Case book (p. 219). But one may justly ask, is Carnell giving a "self-criticism"? It seems rather to be a criticism of everyone else but self. If anything, this should be called Carnell's "self-justification."

He commends their emphasis on social problems (p. 219), although later (pp. 223, 24) points out that really the new evangelicals have produced nothing. They have merely criticized the fundamentalists for criticizing the liberals in social areas. Yet they themselves have done nothing constructive. An ineffective purpose is hardly worthy of commendation. Furthermore, he, as well as other new evangelicals, has failed to give the fundamentalists due credit for the social emphasis they actually have had.

The new evangelicals are commended for presenting orthodoxy in a favorable,

scholarly light so that liberals and neo-orthodox theologians are now taking note of it (pp. 219, 20); yet he admits that there is little evidence that neo-orthodox or liberal men have been swayed to the right by this movement (p. 225). Certainly, then, the new evangelicals have so far failed to meet their goal here. Erickson, as well as other new evangelicals, finds dialogue to be a method of attaining unity. This reviewer, however, questions the propriety of any "dialogue" with the enemy. Such methods assume more to be in common than actually exists between the liberal and conservative theologian. And since Erickson admits that the trend is toward the neo-orthodox position (p. 226), it would appear that the unity gained was at the expense of conservative theology. Such unity is hardly commendable. It defeats God's revealed purpose.

Most disturbing is Erickson's criticism of the movement. He merely calls for a strengthening of weak points which he has found. Nowhere does he call for a reversal, or abandonment, or even a revision, of trends. Nowhere does he suggest that the new evangelicals have erred. He finds the unsolved difficulties relating to the unity and antiquity of the race as most disturbing (p. 221), yet he does not suggest that the Bible is clear at least on the matter of the unity of the race. He merely calls for more work on the subject.

Fundamentalists are justly concerned about the new evangelical view of inspiration and inerrancy. Erickson gives a good presentation of Jesus' view of Scripture which he admits assumes inerrancy (pp. 58-60). He shows that Jesus often made a point of apparently insignificant aspects of Old Testament quotes, and it will not do "to say that Jesus simply accommodated Himself to the prevailing religious opinions" (pp. 59, 60). But in dealing with views of new evangelicals on the Scripture, he offers as a "possible solu-

tion" that which Carnell presented in his Case book, namely, that inspiration may mean that the author correctly copied an incorrect record. He concludes with Daniel Fuller's suggestion, which he summarizes: "He emphasized that the main purpose of the Bible is to make men wise unto salvation. He observes that the verses which are cited as teaching the inerrancy of the Scriptures deal with such matters. Inerrancy cannot be extended beyond that. In order to communicate His truth in revelational matters most adequately, God accommodated Himself in non-revelational matters to the way the original readers viewed the world about them" (pp. 80, 81). Although Erickson is familiar with Fuller's position, and though he admits that Carnell has redefined "inerrancy" so as to make it meaningless (p. 223), he says "it seems that the evangelicals hold to verbal inspiration just as definitely as did the fundamentalists before them, but they have been concerned to analyze exactly what the term means and implies" (p. 65). How can he reconcile his own statement that Jesus did not accommodate Himself, to the view of Fuller which says He did in non-revelational matters? It is here that new evangelicalism hits a new low. If inspiration merely guarantees that the writer accurately presented an idea which in itself may have been faulty, or if inerrancy extends only to "revelational" truths, then the Bible is immediately subjected to the rational mind of man. Who is the authority in determining what is revelatory, or how can one determine what is true? It destroys any objective authority, and is essentially no different from liberalism or neo-orthodoxy -- except that it is more deceptive. Erickson correctly argues that if the Bible had made mistakes in matters such as geography, history, or nature which can be checked, then how can one hold it as truthful in theological propositions which cannot be checked (p. 145). This is a valid question, and new evangelicals such as Fuller must answer it.

The new evangelical position is that "the Scriptures are, when properly interpreted, completely free from error in their assertions" (p. 82). In itself, the statement is true, but it leaves open two huge loopholes. The first is the matter of proper interpretation. Hermeneutics all too often becomes a cloak for the denial of the Scriptures. The second is found in the word "assertions." Some new evangelicals argue that only when the Bible is asserting a fact as true, is it necessarily true. In peripheral matters where the Bible is supposedly not claiming to be asserting facts, there may be errors. This view then becomes closely akin to the Roman Catholic teaching that the Pope is infallible only when he speaks ex cathedra. With such loopholes, even the most blatant liberal could agree that the Bible is free of errors.

These loopholes are illustrated by the way in which new evangelicals harmonize Scripture and science. Because modern man is committed to naturalistic science, and the new evangelicals believe that the Bible must be made acceptable to him on his terms, then Biblical statements related to science must be reinterpreted. Since science deals with what and the Bible deals with why, "there is consequently no conflict between the Bible's saying that God created the earth (Gen. 1:1), and the theory that the earth began when a passing heavenly body pulled a molten portion from the sun which cooled and formed the earth. . ." (p. 157). The abandonment of both the gap and the flood theories of earth-history and the promotion of the "age-day theory" or "picture-day theory" (pp. 158, 59) are further examples of concessions to science by hermeneutical means. Yet Erickson suggests no error or danger in this view of Scripture, which represents one of the greatest dangers of new evangelicalism. He calls only for clarification! Unforgivable!

Erickson himself needs to reconsider the size of the ark, for he says that the fundamentalists have a problem in getting all the species of animals in an ark of "less than 35,000 square feet of floor space" (p. 160). Since Genesis 6:16 states that there were three floors to the ark, the floor space was over 100,000 square feet, and he does not take cubic footage into account at all.

This reviewer also views with alarm the new evangelical tendency toward theistic evolution by their acceptance of "threshold evolution" or "progressive creationism" (pp. 160, 61); the acceptance of an apologetic system dedicated "to the presentation of the reasonableness and effectiveness of the Christian gospel" (p. 41), which, as developed, seems to be in conflict with "the foolishness of preaching" (I Cor. 1:21); the commitment to ecumenical unity; and the general disdain for definite convictions.

The basic criticism of Erickson's book, then, is his failure to discern the dangers of the new evangelical position. Hence, this reviewer would urge the reader to study some of the exposes of the movement by those "from the right" mentioned on pages 209 through 213, namely writings by Van Til, Ashbrook, and Lightner. Yet the book is to be commended to any who wish to learn more of the new evangelical position from a friendly source.

Arthur B. Walton

Faith Baptist Bible College
Ankeny, Iowa

GUIDING YOUR SON OR DAUGHTER TOWARD SUCCESSFUL MARRIAGE. By Leslie E. and Ruth Small Moser. Baker Book House, Grand Rapids, 1967. 110 pp. \$2.50, paper.

Every parent desires a successful marriage for his child. Seemingly uninterested parents are probably experiencing a breakdown of parent-child communications or lack knowledge on how to proceed. Successful marriages result from proper attitudes and patterns of life developed in the home. Good marriages run in families. The greatest hope for stability in the child's future home lies mainly in the kind of home life which that child presently experiences.

This book is full of helpful, practical and cautious suggestions. Leslie E. Moser, Professor of Psychology at Baylor University, and Ruth Small Moser, his wife and a former high school teacher, permeate their advice and logic with Christian idealism. Their style is psychological without the jargon of psychology. Because the Mosers are parents themselves, they speak from more than just an academic background.

Childhood experiences are most important for successful marriages. In fact, the Mosers believe that marriage preparation begins during babyhood. Children must then learn to adapt, repudiate or modify social values. Parents must work with the individual child. They can keep communication lines open with their teenagers by expressing interest and giving advice on a level acceptable to the youth. Parents should step in forcefully only when absolutely necessary. Parents must teach their children the story of life. The book's chapter on sex is an excellent presentation of proper attitudes toward this sacred duty and privilege.

The authors suggest that the best social contacts for Christian young people

are made at church. Of course, a good marriage requires more than a Christian man and wife. Sound marriages are built upon social, economic, cultural and religious foundations. The Mosers recommend a shorter engagement period than "grandfather" knew, but they caution that 71% of modern divorces have short engagements or no engagement period.

The home creates the atmosphere and inner attitudes that make a spiritual, lasting marriage. Parents who follow the Lord will make mistakes in rearing their children, but these will be errors of judgment and not intent.

James H. Gabhart

Community Church
Tippecanoe, Indiana

A HANDBOOK OF CONTEMPORARY THEOLOGY. By Bernard L. Ramm. William B. Eerdmans Publishing Co., Grand Rapids, 1966. 141 pp. \$1.95, paper.

Contemporary theology is a labyrinth of bewildering concepts. This handbook will help ministers understand the current thoughts and trends in theology. There are 123 alphabetically-listed topics and 28 cross references. Numerous quotations of varied length are given as proof and enlightenment for the topics. There are 86 works of source material cited by abbreviations within the text and listed at the end of the book. Under the difficult topic of "Theological Language," the works of 21 authors are suggested for further study.

Bernard L. Ramm, Professor of Systematic Theology at California Baptist Theological Seminary, did graduate study abroad under Karl Barth. And the outstanding

contribution of this handbook is his explanations of neo-orthodox theology. Under his subject heading "Liberalism" (pp. 81, 82), the author might have shown differences and comparisons of liberal and neo-orthodox theologians. Dr. Ramm mentions some cardinal orthodox doctrines believed by neo-orthodox theologians (e.g., Barth's view of Christ's literal resurrection). Occasionally, he discusses the view of a neo-orthodox adherent under a topic which might be difficult to locate (e.g., Niebuhr's symbolic view of Christ's return mentioned under the subject "Substance Criticism," p. 123). In discussing neo-orthodox beliefs, the author seldom sets forth the position of orthodox Christianity.

Readers of the fundamental-conservative positions might take issue with Dr. Ramm on his explanations of their beliefs on dispensations, fundamentalists, futuristic eschatology and the kingdom of God. Some profitable subjects that might be added to a revision of this handbook are apostasy, baptismal regeneration, Christian unity--ecumenism, ultra-dispensationalism, theistic evolution, the Rapture, the Second Coming of Christ, the Tribulation and the "God-Is-Dead" concept.

James H. Gabhart

Community Church
Tippecanoe, Indiana

GOD IS FOR THE ALCOHOLIC. By Jerry G. Dunn. Moody Press, Chicago, 1965. 205 pp. \$3.95.

There is hope for the alcoholic. Jerry G. Dunn, a former alcoholic and present Superintendent of People's City Mission in Lincoln, Nebraska, has the answer--God. With eighty million Americans drinking and over nine million people being alcoholics, alcoholism in U.S.A. is at the epidemic stage.

While medicine, jails and government seem helpless in this plague, there is a Way out.

Mr. Dunn divides his book into three distinct parts: understanding alcoholism, helping the alcoholic and helping the alcoholic to help himself. Pastors, social workers and people concerned with alcoholism will find a great deal of information for counseling in this book. Part III is especially written as an editorial "we," or from one old alcoholic (Dunn) to another addict. Throughout the book Mr. Dunn uses Scripture to deal with the problems of alcoholism and addiction. He includes several case histories from his Baptist pastorate and recent ministry in the Open Door Mission at Omaha, Nebraska. He closes the book with a suggested reading list on alcoholism.

This book is full of enlightening facts on alcoholism and helpful ways to assist the addict. The author outlines the alcoholic's seven steps down and seven steps back up. He deals with the four steps or the pattern of the alcoholic once he is off booze. Some of the thoughts of Mr. Dunn will be not only revealing but revolutionary to the thinking of Christians. For instance, social drinking is the start of addiction. No alcoholic can ever be helped unless he requests it. The biggest problem in deliverance of the addict is his family, especially his wife. Life concerning the alcoholic must start from the point of his return.

In constant demand for lectures on alcoholism and service for social betterment, Mr. Dunn received the Sertoma Club "Service to Mankind" award in 1959 and the "Good Neighbor" award of the National Conference of Christians and Jews in 1962.

James H. Gabhart

Community Church
Tippecanoe, Indiana

THE FOUNDATIONS OF SOCIAL ORDER.
By Rousas John Rushdoony. Presbyterian and
Reformed Publishing Company, Philadelphia,
Pa. 232 pp.

This book is a series of studies in the creeds and councils of the early church. The author is an evangelical Presbyterian who gives evidence of a thorough research of the subjects he discusses in his twenty-two chapters. He begins his treatise with a consideration of the Nicene Creed and the Council which produced it, evaluates each of the succeeding ecumenical councils and their decisions and concludes his work by showing the value of these councils and the creeds they adopted to the church in each generation since their adoption.

The author is persuaded that the Nicene Creed, adopted in 325 A.D., is simply an expansion of the Apostles' Creed and to a large extent the creeds adopted in the five councils following the Nicene were but expansions of the Nicene Creed. He makes an exception in the case of the Seventh Ecumenical Council held in 787. The latter council was mainly in the interests of the evaluation of images in the worship of the church. Its decisions were in favor of image veneration and thus have been out of harmony with the viewpoint of the evangelical church ever since their adoption. The author shows, therefore, that whether there are six or seven ecumenical councils in the early church depends upon the viewpoint adopted with respect to the decisions of the seventh.

The value of the book, according to this reviewer, is twofold. First, it stresses the importance of fundamental doctrine in the early life of the church and shows from the decisions of these early councils the substance of this doctrine. Second, it gives

splendid background material regarding the assembling of the seven councils and details which were involved in the decisions made in these councils.

This reviewer wishes that the author had given a more lucid and attractive title to his book. But as for its contents he is pleased with it and recommends it for collateral reading in courses in church history and doctrine.

Homer A. Kent, Sr.

Grace Theological Seminary

ANCIENT ORIENT AND OLD TESTAMENT.
By K. A. Kitchen. Chicago: Inter-Varsity
Press, 1966. 191 pp. \$3.95.

Evangelical Christians have wearied of contending for the factual nature of the Scriptures under the pressure of current theory. However, a second look at the wealth of information at hand can be quite surprising to those interested in reviewing the situation. Such will be the experience of those who read Ancient Orient and Old Testament.

The author of this book, K. A. Kitchen, is a lecturer in the School of Oriental Studies at Liverpool University and is an Egyptologist by profession. As a Christian and a scholar he is distressed by the segregation of the study of the Bible from the ancient Near East and vice versa. He is especially concerned because theories have been attached to the Bible (such as the Documentary Hypothesis, Form Criticism, and oral tradition) which are not supported by the brute facts and would

not be assumed in the study of other oriental literature. He contends that the same principles of criticism and evaluation that are used in the study of Near Eastern literature should be applied to the Old Testament. He presents these principles and relates them to the Bible. The results are very significant to the Christian as the following somewhat apologetic statement indicates. "If some of the results reached here approximate to a traditional view or seem to agree with theological orthodoxy, then this is simply because the tradition in question or that orthodoxy are that much closer to the real facts than is commonly realized. While one must indeed never prefer mere orthodoxy to truth, it is also perverse to deny that orthodox views can be true" (p. 173).

Kitchen concludes that ninety-five percent of the problems associated with the books of Kings and Chronicles have been solved by Edwin Thiele (Mysterious Numbers of the Hebrew Kings). He suggests that the late date of the Exodus fits the facts better than the early one, but is honest in pointing out the real problem that I Kings 6:1 and Judges 11:26 are to his view. His chronology from Abraham to this point is strongly colored by his date of the Exodus with which many conservative scholars would disagree. He seems to agree with the conclusion of A. Heidel on the Flood and Creation materials.

He is concerned that sound methodology is used in linguistic and historical

study. He indicates past failures and states the reasons for them. He presents material that sheds light on the text of the Old Testament. He is willing to identify the philosophical element in Old Testament study today and deal with it. Kitchen challenges a number of widely held opinions. One interesting and needed response is his demand for reasonableness in the condemnation of Christians who seek to "prove" the Bible. "While we must always exercise great care in deciding what constitutes confirmation of this or that detail or episode in the Old Testament and in excluding illustory examples, I cannot agree with those who would condemn the quest for such confirmation as 'improper.' It is every bit as legitimate as it is to look for errors, and no less legitimate to seek soundly-based confirmation for biblical than other ancient literary records"(pp. 169-170).

The strength of this book is that it is solidly founded on primary source material and not on second hand theory. It is more than well documented. Many pages are one third devoted to footnotes of interest to the serious student. The frank discussion of the issues is refreshing. The knowledgeable reader will peruse Kitchen's work with great profit.

Dwight E. Acomb

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